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The Creator Spirit.

By Frederic C. Spurr, Birmingham, England.

Christendom professes belief in the Holy Ghost. It declares its belief in numerous Creeds and Confessions; in many chants and hymns. But what does it mean by its creeds and confessions? The average Christian, if pressed upon the point, would probably reply that he accepts the truth about the Holy Ghost as something to be believed, and that is all. It will scarcely be denied that for vast numbers of people the subject is involved in a mystery which seems to be insoluble. Phrases are used which convey nothing whatever to the mind. Schools have arisen which claim a kind of monopoly of the Holy Ghost; and with this there often goes a certain pride of experience, and a disdain of others who are unable to use their language or to share their feelings. Frequently, earnest folk are puzzled by what they hear, and are tempted to turn away from the whole thing as unreal and undesirable. This is greatly to be deplored. There is pressing need for clear thinking and the recovery of a great experience, to be deprived of which is an unspeakable loss in every way. The purpose of this paper is to try and set the reader upon a way of thinking which may lead to some practical result in experience.

Let us admit at once the difficulties of making clear that which must always be beyond the power of imagination to set forth. We reach many of the great Christian truths by way of the imagination. The central truths of the Incarnation and the Resurrection of our Lord have a material setting. They center in One who can be imagined, since He walked this earth, and took a human form. The crib at Christmas, and the empty tomb at Easter, are great aids to our faith since they provide the setting which belongs to the scenery of our common world, The Divine Actor is seen by us upon familiar ground. But it it not so with Pentecost. Even the wind and the fiery tongues do not help us. They seem to be strange. We are not so much at home with them as with the scenery of Christmas and Easter. We must make up our minds then, at once, to dispense with the element of imagination when we consider the question of the Holy Ghost. It is in another realm that we seek for our knowledge and experience.

Let us begin with the fact that Jesus promised the Holy Ghost, not as a puzzle to be solved, but as a power to be experienced. Recall His words. The Spirit is to be our παρά κλητος: one called to our side; to be near us, to aid us; to guide us into the whole Truth; to make Christ Himself real and vivid to the believer, to convict the world of its sin in rejecting Christ. There is nothing "mystical" in all this; it is severely practical.

This promise Jesus has fulfilled, not only on the day of Pentecost and with the accompaniment of certain phenomena, but in a hundred ways, to which witness has been borne throughout the ages. The fulfillment has been continuous. There have been many Pentecosts; Divine movements, which like powerful winds have dispelled mental and moral fogs, and restored to men the vision of the blue heavens of God, hidden from us for a time.

A new warmth has enveloped the world, like the genial breath of spring, under the influence of which submerged

seeds have developed their life, and covered the world with beauty and fruit. When the Spirit of God has been poured out, Society has rejoiced and blossomed like the rose. Individuals too, have experienced that uplift known as Inspiration. What in them was dark was illumined; what was low was raised and supported. Men have been carried out of themselves and raised to a sublime height. And this has been no dream of the imagination, no illusion. The effects have been too divine to be challenged. The experiences have answered to a great reality. The spirit of man has been stirred by a Spirit not his own.

It is all mysterious. Granted! but not more mysterious than air or electricity, and every whit as practical in its effects.

Now this experience of the Spirit answers to a double reality; within, and without. Let us consider these two things.

I. It answers to a reality *without*.

On the very first page of the Bible appears the story of Creation. It is a commonplace for us to say that this story is not a scientific account of the march of the world order. It is purely a religious account, told in the form of poetry; a hymn, consisting of six verses and a chorus to each verse. There is no word of the age of the world, or the method of Creation. The theme of that chapter is not so much Creation as the Creator. It is God with whom the author is concerned. The wonderful pageant of life is unfolded as the work of the living God. And the keynote of the whole is struck in the opening sentence; "In the beginning God created the heaven and the earth The earth was without form and void and the Spirit of God brooded over the face of the waters". All that happened was due to the action of the Spirit of God. Whatever discoveries Science may make as to the method of the world order, can never invalidate the inspired statement of that opening verse of the Bible. In fact the most

recent Science is humbly acknowledging its fundamental truth. The crude materialism of the nineteenth century is now rusting on the lumber heap of exploded fallacies. Ernst Haeckel, dead less than twenty years ago, is a more antiquidated figure than Anaxagoras, dead more than two thousand years ago. That Philosopher had a deeper insight into things than the Professor of Jena. The old idea of matter, current a few decades ago, is today utterly discredited. Science has had to return to the notion of spirit as the original of all things. Jeans sees Mind as the source of all. The laboratory, and mathematics, between them have effected the change. No Christian today has reason to blush for his spiritual faith.

But not only the study of the Universe has made the difference in thought; the study of man himself has contributed to it. Man is, in some measure, a creator, and all his material creations are the work of his spirit. The Architect conceives in his mind the structure which the practical builder makes incarnate, so to speak. There can be no solid building which has not first been builded in the spirit. Without the spirit there could be no music—only sound; no articulate song—only vibrations; no art—only forms and pigments. Here is a mess of iron and steel. Thrown into water it all sinks. But fashioned according to mathematical formulae, the mass becomes a vessel and conveys men to the uttermost parts of the earth. What makes the difference between a chaotic heap of metal and a stately ship? The spirit of man and nothing else.

What is true of these lesser creations wrought by man is, and must be true of the Great Creation. The Whole cannot be inferior to the part. What man does in his limited sphere in reducing chaos to order, God does in the completer sphere. Further, the spirit of man is Personal. Of that there can be no doubt in any sane mind. Is it possible that the Spirit of God can be less than personal? Why should personal beings, conscious of them-

selves, imagine that the Eternal Spirit, from whom they have proceeded, is a diffused "something" destitute of feeling, thought, wisdom and love? Pantheism, in any form, seems to be a disease of the mind and not a necessity of thought.

Admit the difficulty of conceiving Personality in God, but wherein lies the difficulty? Wholly in the region of the imagination. And it is this that gives the sting to the gibe that " man has made God in his likeness and image". The truth is that man has been compelled to conceive of God in such terms as are available for him, yet he has always known that these terms are infinitely short of the reality. Behind every image that man has worshipped, he has posited the invisible and the spiritual. He has gone sadly astray in his picturing. But Christianity claims that in Jesus Christ all his pictures are at last full drawn and complete, so far as man here below needs to know what God is like. This is the message of the Incarnation, that in Jesus the Eternal Spirit took form in such a way as to appeal to man as man. He that hath seen Jesus hath seen the Father. Jesus made the invisible God visible. Eliminate Jesus from the human scene, and God still remains, but we are left incomplete and still groping. The Church must concentrate upon Jesus if it ever becomes the main medium of making God known. The preaching of Christ is no affair alone of Theology; it is a sheer necessity for human life.

Along every line then, we come back to this, that when we say, with the whole Church, "I believe in the Holy Ghost", we confess a truth that answers to a reality without . . . .

II. But the experience of the Spirit of God answers to a profound reality *within ourselves.*

We need the Spirit of God to complete our human lives. We are not self-contained people, we are dependent upon a principle not ourselves, without which we must

flag and die. Our own nature is essentially spiritual. In part we are animal but that is only the temporal shell of us destined to disintegrate and pass away. The evidence for this is deeply engraved within our constitution. Within us is a cry to be fully ourselves and *more than ourselves.* Can we imagine any animal desiring to be more than itself? Does a crocodile pine to be a super-crocodile? Or a tiger a super-tiger? Yet man stretches after something for himself which is greater than himself. "Our hearts are restless until they rest in Thee". It is not only Augustine who says that, but every wide awake being. "My God, it is not life—this existence I have lived without Thee". A brilliant French writer wrote that two years ago at the close of a stormy passage, when, for the first time in his life his spirit was awake. Man is restless without God; the fever of his life today, and his mad attempts to control it, offer the witness. "Man", said Swinburne, "is the master of things"; and never so much as now. Yet he stands defeated in the presence of a world that he has sadly mishandled.

This stretching out of the self to the something beyond implies the Spirit of God. For no instinct of our nature is made to be mocked. There could be no cry for the complete, unless the complete existed. The torment of our nature is the urge within for the God who seeks us and would satisfy us. And the Personal God at that. For an impersonal spirit could not content us; it would be *below* us who are personal, and we seek that which is *above* us.

Here we invoke experience. If anything is true in this world, this is true, that the quest for God when undertaken in the way prescribed for us by Christ always arrives. Christian biography is eloquent upon this point. The wise and the simple alike witness to the fact that they have experienced the inspiration and the power of the Spirit of God. Take, for example, the classic case of Blaise Pascal, one of the world's supreme intellects. Those who are familiar with his Pensees know how that

brilliant mind reasoned about God, and how completely he confounded the rationalism of his day. God, he said, could be found by the human mind, and along the way of reason. Yet Pascal did not find Him so. There came to him an experience of God which marked his true birthday. It was on the night of November 23, 1654. He had been pondering the words of Jesus in Saint John 17, and then came the sudden illumination. His words recording it, burn like fire.

"FIRE.
God of Abraham, God of Isaac, God of Jacob.
Not the God of the philosophers and savants.
Certainty, certainty. Feeling. Joy. Peace.
God of Jesus Christ. Thy God shall be my God.
Let me never be separated from Thee."

That marked Pascal's conversion. The great mathematician who knew by reason, came to know by experience. And that is the only way by which any man really comes to know.

The "how" may escape us. How the Spirit of God blends with our spirit, we can never tell. But it is true that as fire takes up into itself the substance upon which it plays, so the Spirit of God enwraps the soul of man and transforms it. We cannot disengage the Holy Spirit and say "He is here and we are there." What happens is that we become one. The sign that He is within us is in the effects produced. We know Him as we know that fire burns.

When, then, we say with the Church "I believe in the Holy Ghost", we are not victims of an illusion. The experience answers to a reality without and within . . . .

The great question is how we are to enter into the experience. This is the vital thing. And there is but one way. It is the way prescribed by Christ. "Wait until ye be endued with Power." The ten days between the Ascen-

sion and Pentecost were days of reflection and prayer. They were not days of unregulated emotional feeling; days of hypnotic suggestion. Spiritual power may be simulated by hypnotic methods, or by emotional frenzy, but there is nothing genuine about all this. Infinite harm has been done by sects which have "specialized in Pentecost". They have left behind them a trail of charred ground upon which no beautiful thing can grow, and they have made the doctrine of the Spirit a cause of offense and loathing. If the Church is to recover her old experience she must tread the old way once again.

"What is there between thee and God" asked an old writer? And he answered "Nothing but thyself". There is the obstacle—ourselves, our pride, selfishness, indifference, coldness, laziness. The screen erected between man and God is of his own construction. And it is reflection and prayer which alone can remove it. Once it is removed, there remains for us only a definite reception of the Spirit. The windows of the spirit flung wide open, as Pascal flung open his, receive the breath of God, which vivifies the whole nature and transforms it.

Let us, in closing return to the story of Genesis. There is the account of a world marked by chaos, gradually transformed into a world of order, beauty, and life, crowned by man, because over the whole there brooded the Spirit of God. The rest of the Bible is occupied with a story of a moral world brought from chaos to the City of God by the action of the same Spirit. The last page of Inspiration sets before us the City of God, and the final invitation to man is "the Spirit and the Bride say, Come". . . . . .

Human Society today resembles the confused world of Genesis. Everywhere there is chaos, politically, internationally, industrially. After centuries of civilization the world is falling into disorder. Not content with a war which brought us to the brink of the abyss, we are

still arming. A great fear is abroad. What can banish this mass of conflicting forces and restore again the order of a true human life? Leagues, treaties, and the like, have their place, and are not to be despised, but no permanent and radical creation can be accomplished save by the renewing power of the Creator Spirit. It is in the spirit that men are wrong, and it is in the spirit of their minds that they must be renewed by the incoming of the one great power which fashions and upholds all things. Not for chaos but for order did God make us. All social chaos results from the refusal of the spirit of man to submit itself to the direction of the Spirit of God. And salvation lies in a return to that submission.

The Holy Ghost has been a doctrine for discussion or a drug for mental intoxication. He must become the power for our living. Nothing is more vital for the Church—which is the Body of Christ—, than to be Spirit-filled, so that God may use it as His vehicle for the redemption of the world. A new Pentecost would give us all that we need, for it would lift us from our littleness into the greatness of the Eternal, and so solve our difficulties.

Mysterious Presence, Source of all
the world without—the soul within.
Fountain of life, O hear our call
and pour Thy living waters in.

Is the Holy Spirit Really God?

By A. L. Vail, D.D., Philadelphia, Pa.

Before the appointment of the twelve Apostles Jesus never mentioned God as Father of any one but himself. From that time onward such recognition was constant or frequent until a few days before his surrender to his enemies. Then it changed from the Father to the Holy Spirit; as predicted at first and realized at Pentecost. Throughout the Acts of the Apostles this change is revealed in many relations and applications. The foregoing summarizes an article in this Review of July, 1930. The purpose of the present article is to consider the continuation of the same form of speech in subsequent portions of the New Testament.

First comes the introductory salutations in all the letters of Paul. Romans is addressed to the saints in Rome. It recognizes God as Father and the Lord Jesus Christ as sources of blessing and peace. First Corinthians invokes grace and peace as from our Father and the Lord Jesus Christ. Second Corinthians is substantially the same. Galatians follows with more amplification and repetition but no addition or variation of substance. Ephesians is the same briefly, as are Phillippians, Colossians, First and Second Thessalonians. All these letters to churches are the same substantially in their authors, Paul always, with a few variations among his associates, and reveal no variations substantially. The two letters to Timothy and one to Titus are the same.

If the question arises, Why is the Holy Spirit not mentioned in the above connections the only reply appears to be that such mention was not needed as that of the Father and the Son was needed. These letters were written in the period of the spread of the gospel and gathering converts from among Jews and Gentiles. For both of these

parties attention needed to be kept toward the Father and the Son, from whom the Spirit was sent, as the primary source of the supernatural power in which the Spirit acted. To Paul especially, whose mission was chiefly to the Gentiles, it was important to guard the readers of these letters from lapsing into what might be called a unitarianism of the Holy Spirit. The most effectual way to guard against this fatal error was to place the recognition of the Father and the Son conspicuously at the opening of each letter. Brief consideration of references, in these letters, to the Holy Spirit, in connections particularly pertinent to the present purpose, will be sufficient. To this we now proceed.

The letter to the Romans was "for the Jew first and also for the Gentile". For it treats of law and gospel, generally and specially, through a considerably wide range of discussion until it reaches the thoughts of safety and hope in Christ, "a hope which never disappoints us". This raises the question of the source of this hope (5:5), which is answered, "through the Holy Spirit who has been given to us." This was not necessary earlier but it is now, to guard against a different application of what has preceded it. So the text rises to a higher range of application of the spiritual life in Christ, but which may seem too high for mortal attainment. Then the warning comes of false assumptions of having the Spirit, and statement of the power of the Spirit in genuine believers. At several points later striking brief recognitions of the presence and power of the Spirit appear, where the searcher for them may find them.

First Corinthians is addressed to the church of God by Paul as apostle of Jesus Christ, with peace from the Father and the Lord Jesus. At the opening of the second chapter the writer announces his purpose to know nothing but Jesus Christ crucified, "in much weakness but in demonstration of the Spirit and power, in order

that the readers might not rest on human philosophy but on the power of God'', not in the Father or the Son but in the Spirit, which is amplified throughout the chapter. And in chapter three, where he reaches the climax of ''worlds burnt up'', he reminds them that they are God's sanctuary, in which the Spirit of God dwells, and therefore cannot be destroyed by fire. Later, (6:19), this is repeated in application to the body of the believer; and in chapter 12 it recurs in application to various gifts of power ''to each as he wills''.

Second Corinthians begins with, ''To the church of God'' and ''peace from our Father in the Lord Jesus Christ''. In 1:21 is the statement, ''God has set his seal on me and given me the pledge of his Spirit in my heart''. In 3:8 appears, ''How much more shall the ministry of the Spirit abide in glory'', contrasted with the faded glory of Moses, the chapter ending with ''from glory to glory as by the Lord, the Spirit''; and the letter closes with, ''The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all''.

Galatians presents Paul as apostle of Jesus Christ and God the Father and is much occupied with the writer's defense of his apostleship. Appearing in various connections are six references to the Holy Spirit. In 3:14 the promised Spirit is received through faith; in 5:5 ''We through the Spirit are waiting for a home of righteousness''; in 5:16-18 those guided by the Spirit will not gratify the desires of the flesh; 5:22-26 ''the harvest fruit of the Spirit is love against which is no law''; and in 6:6 is the assurance that he who sows to the Spirit will reap life everlasting.

Ephesians, after the usual introduction, proceeds to a glowing exaltation of Christ, in whom Jews and Gentiles share, all of which is ''sealed with the promised Holy Spirit'' (1:41). This stream of satisfaction flows on to

another climax at 2:22, where emerges the holy temple to the Lord in the saints, 'for a dwelling place of God through the Spirit''; then on till the field of holy living is reached and the warning, ''Grieve not the Holy Spirit''; and then on again to the majestic climax, 6:13-20.

Phillippians. This is a love letter, with slight reference to hostile forces, with not much call for reference to the Holy Spirit, as the third verse indicates. It may occur in 1:10 and certainly does in 2:1, where the relation of the Spirit to the believer is that of fellowship or companionship.

Colossians. The exaltation of Christ is the essence of this letter as a whole, as 1:19 sets out conspicuously.

First Thessalonians. In the fifth verse of the first chapter of this letter the thought of power is related to the Holy Spirit, and is fairly assumed as maintained through the whole of it, as in 4:6 and 5:19.

Second Thessalonians is of the same tenor and it links consecration and sanctification of the Spirit with belief of the truth (2:13).

In the remaining portions of the New Testament are occasional references to the Holy Spirit; which add nothing substantially to the preceding: First Timothy 4:1; Second Timothy 1:14; Titus 3:5; Hebrews 10:15; First Peter 1:12; First John 4:13 and 5:8; Jude 4; Revelation 2:11.

God came into his most intimate relation with men as Holy Spirit. In Jesus He was among men, but in a separated personality, and this separateness was maintained through the whole course of his life in the flesh and onward till his final departure, ascending beyond human reach, after distinctly instructing them concerning his Divine Successor in personal relationship. The remarkable equipment which Jesus gave to the Twelve when he commissioned them to go out as his representatives was projected, with much more, into permanency at Pente-

cost. This involves that the later order is dominated by the spiritual beyond the former practically. In the Holy Spirit at Pentecost God came in the final expression of himself among men, in men, through men, and is limited in his activity by the defects and failures of men as Jesus was limited by the same. The nominal Christian world today seems to be far away from appreciating the glory resting on it and waiting for adequate recognition by it. This power is available only on the stringent and inflexible terms concerning which the Holy Spirit will not compromise.

We now come to the recognition of the urgent importance of practical appreciation of the Holy Spirit. No amount of theoretical appreciation meets the need. No theological recognition, elaborated in a creed and laid away out of the way of our train of plans and programs, in the style of this scientific and egotistic time, will be adequate or admissible. Perhaps nothing can be more fatal to spiritual power than the simple ignoring of the only source of power, the Holy Spirit, who is not a machine and not a subordinate but a life supreme and sensitive against the insolence of those who carry their self-assertion in other relations into this relation. If anyone thinks this statement extreme, let him candidly and carefully observe, not only the programs of religious assemblies, but the habits of thought of those who operate them as appears in their shaping of substance and terms with attention to the sentiments of others, especially those who seek union through the approval of error indirectly through the suppression of truth by themselves.

The demoralizing evil now under consideration is not new. It springs spontaneously in every generation, denomination and individual; but is is active now in extraordinary strength and subtlety. This results chiefly from the convergence of two conditions. One is the increase of demoralizing allurements to self-gratification in things

essentially innocent, which regnant science presents abundantly. The other is the increasing demand of an unprecedented number of fields of proper attention and devotion by Christians, causes and activities political, social, educational, ethical, humanitarian. These two combine to arrest, if not absorb, the attention; and yet all of these are maintained by many people in whom the Holy Spirit does not dwell, either in their consciousness or in them unconsciously, according to any sound judgment. The application of this consideration runs variously and more or less vigorously into many fields where are active the leaders in literature, pulpit, education and elsewhere. The field is widely open for this confusion, and where it prevails the Holy Spirit is hindered or excluded practically by Christians who misunderstand neither themselves or their Lord. It is not a field for dogmatism in details by anyone but it is a field for everyone to scrutinize himself and others in the best light available.

It may be well to emphasize by a specific statement what is involved in the preceding, as follows. The correct understanding of prayer for us is that of conversation most intimate between God the Holy Spirit and ourselves as children of God. The doctrine of "the Fatherhood of God" as it seems to be understood by many, is based chiefly on the reply of Jesus to the apostles requesting that he teach them how to pray. This indicates that he never had taught them, as is implied in his instruction replying to their request to address God as Father, as he himself was doing. But that was before his departure and before his instruction of them about the coming "Comforter", guide, leader, who was to take his place in God's permanent relations with them and their sucessors, in all things. This involves, it seems to me, that in the dispensation of the Spirit the prayer of the disciples of Jesus is not properly addressed to God either as Father or Son, but as Holy Spirit permanently and intimately

dwelling in the believer. In this exalted relation Jesus has gone and his disciple has taken his place of intimacy with God, not with the Son in the flesh on earth, or the Father in the heavens, but with the Holy Spirit in the Christian himself. The example of Jesus remains, but he has departed, while in his place the Holy Spirit has come and abides in a closer intimacy than he had with his associates; but his absence is not relieved by the presence of the Father for communication with men, but totally by the Holy Spirit.

May it not be suggested that the clinging of believers to Jesus and the Father is at least partly the result of the human shrinking from the more strenuous demand in prayer to and in the Holy Spirit? Fatherhood suggests leniency, and saviorhood human sympathy; and these two combine into temptation to modify or mollify the rigorous demand to encourage the persistent reach of human weakness toward God as lenient with his children. But the central thought in Pentecost is Power which remains dominant for the Christian life in all situations and generations. We are not carried to heaven on "flowery beds of ease" but on battlefields of the spiritual life. Divine sympathy, consolation and joyous exultation are all in the Holy Spirit abundantly, but they are manifested in response to the consecration of power in service. "Fair weather saints" cannot see the more glorious sky which opens to those who serve with alacrity of joy beneath the darkest sky because they carry in themselves the light of the Spirit which laughs at the darkness that confuses and enervates those who compromise with evil, alike in others and themselves.

The Word 'Aphar As a Determinative for the Study of Job XIX:25-27.

By Alexander Carson Hanna.

Study of this important and difficult passage, and careful consideration of all the points involved, have brought us to the view that possibly the word *'aphar*, usually translated 'dust,' may be the keyword of the passage, next at any rate to the great word *goel,* itself. The point of the matter is this, that if you take *'aphar* as meaning here dust, dry dust, then the picture is of the grave, the body which has moldered away into dust within the grave, and the great Vindicator, not standing upon the dust—that would be an unsuitable and almost ludicrous suggestion—but appearing above the tombs and their moldering contents,—appearing as it were, by a theophany, in the sky above this earth, and proclaiming justice and rightful recompense to all those who have trusted in him. And thus according to this rendering, we should find, either the resurrection idea strongly suggested, or at any rate, the idea of some mysterious happening at a future time, after death and decay have done their worst and their all to the body; this mysterious happening, as we have said, could take no other form than some kind of a theophany, if it refers to a divine manifestation at some time, not within, but future to, this present life.

On the other hand, if we take word *'aphar* as the American Revisers have rendered it, to mean here earth, solid ground, then the idea is not of graves, nor yet of bodies moldering to dust within them; much less do we have the suggestion of a theophany, a manifestation of God, in the sky, above the graves in which lie the heaps of dust which once were human bodies; on the contrary, we have the picture, perhaps quite in terms of this present life, and of human relations as we know them, of a kind of umpire, a judge of final appeal, not necessarily

divine or superhuman at all, who, evidently before the end of Job's present life, appears and vindicates him. We say, not necessarily divine, for the words of 26a would in the ordinary course of reasoning, convince us that there was to be a divine manifestation, whether in this life, or in that which is to come; but there might be other reasons for discounting this interpretation.

We thus see how determinative for the rendering of this passage is the word *'aphar*. In an effort to settle the meaning of the word as used here, we have three important sources for evidence: The context; the versions; the scriptural use of the word *'aphar*.

It might be logical to take the context first; but for the sake of convenience we will first consult the versions as to the rendering of this particular part of v. 25, which we are studying here. The Greek had of course more than one word for dust; χοῦς which we find in such passages of the Septuagint as Ecclesiastes XII:7, "Then shall the dust return to the earth". There is also the word κονιορτός which we find in the Anabasis, of the dust raised by an army; this word, however, seems to be used mostly or only of dust in motion, or in a cloud. The Septuagint of Job XIX:25 does not use the word χοῦς, but renders the Hebrew *'al 'aphar* by the expression ἐπὶ γῆς. However, the the Septuagint does not speak of the Vindicator standing upon the earth, so that its rendering "upon earth" is not so very germane to the discussion after all. The Septuagint rendering, as translated by Barnes* is: "For I know that he is Eternal who is about to deliver me, to raise again upon earth this skin of mine, etc." Since the Septuagint, then, is not speaking at all of the Vindicator standing, or even appearing, but has instead taken the word *Yaqum* as a hiphil, apparently, meaning "to raise up", we must conclude that the Septuagint rendering does not have much weight one way or another in the present discussion.

* Albert Barnes, Notes on the Book of Job, 1845.

The Vulgate also has the meaning "earth"; the rendering for the whole verse is as follows: "Scio enim, quod redemptor meus vivit, et in novissimo die de terra surrecturus sum, etc." Here again, however, we have the same remark to make as in the case of the Septuagint. There is no mention here in the Latin of a Vindicator standing or rising, or appearing; Job is made to declare "I will arise at the last day from the earth."

The Syriac version has been rendered into English thus: "I know that my redeemer liveth, and in the consummation he will be revealed upon the earth, etc." Here we have real evidence for "earth" as the meaning of *'aphar*. For the Syriac does not transfer this rising to Job himself, but speaks of the Vindicator as being revealed, which was evidently their translation for *Yaqum*. Still, the evidence for the "earth" rendering, while it exists, is not so very conclusive as to the idea that the Vindicator should stand upon the earth as on solid ground; on the contrary, the Vindicator is simply to be revealed upon, or we might just as well say, above, the earth. The idea, then, of a vindicator standing upon the solid earth, to render a decision as a judge upon Job's case, does not appear even here.

We must admit, however, that the versions are all three in favor of the meaning earth, for *'aphar*, that is, presumably, solid ground upon which a mortal may take his stand to deliver judgment.

We may next consider the context. And here it would seem as though more than one phrase was absolutely against the idea of a vindication in this life, without any necessarily supernatural manifestation.

We may even take the not very significant or important-looking *Waw* with which v. 25 begins. Authorities seem agreed that this *Waw* should be rendered "but". (See American Revised; also International Critical Commentary; also Barton.) The idea is apparently an adversative one. Job has just been expressing a wish for an abid-

ing record of his words—either a written parchment, or a lead tablet, or actually an engraving upon the rock, something like the Behistun inscription, for example. Now, however, he rises to a hope surpassing that of any written or inscribed record. Parchment may decay; lead may be melted, and even rocks crumble away, but the vindication which Job now glimpses is of far higher worth, and more enduring nature than any of which he has previously spoken. This vindication, is not to be cut with a lifeless tool in the cold rock, for none to see but the curious, who may hunt it out, but proclaimed in living words which friend and foe alike cannot choose but hear, by a (probably) supernatural visitant, who shall come with authority and status of judge to settle this whole question. We do not agree with Driver and Gray that there is here a "reaction". We would not call it so; we would call it rather a going forward, a tremendous advance, not a reaction. But we do agree with them that it was "a conviction under great emotional excitement." Even though we translate the *Waw* by "for" the effect is still about the same. Here is a great advance in faith; Job rises above the mundane figures which he has just been using, of written parchments, and inscribed rocks, and catches sight of something more worth while, and enduring.

The word "liveth" also would indicate that the Vindicator is no ordinary personage. If someone is a party to a suit-at-law, he would never think of saying, "I know that the judge is living, and will settle this case rightly." There is no sense in such a statement if a merely human personage is indicated. The point of Job's assertion, however, is that he is convinced, God lives, and will assert Himself for the Right.

The word *acheron* if rendered as it sometimes has been—in the Authorized Version, for example—would seem to be determinative for the view that there is to be vindication in a future life. However, *acheron* cannot

rightly be rendered "at the last day". Thus the idea of a final judgment day, or something of the kind, like the passage in Daniel, or the New Testament passages which tell of a judgment day as the consummation of the age, is ruled out. *Acheron* is an adjective, and should be so rendered. We might then translate "and he shall stand up last"; that is, we might take the meaning to be, that after all the other speakers have been heard, after Job's friends have exhausted themselves, and any others (like Elihu) have had their chance, then the Vindicator will appear to give the final verdict. This would indeed incline us away from the idea of a superhuman personage, or supernatural happenings, or any events after this life. However, it is not necessary to limit the rendering to this one expression "he shall stand up last." Although *acheron* is an adjective, it would be quite proper to introduce a noun, as understood, and then we could render the expression, "in the latter time"—not "at the last day", which has too much of a Christian connotation of the Judgment Day. "In the latter time," would be a justifiable rendering, as shewn by Dan. XI:29. Compare Ecclesiastes I:11. Thus we still have the idea of an indefinite future time, possibly, indeed very likely, in the future life, beyond death; but no idea of an end of the world, or resurrection, or judgment day with final assize.

It might be argued that the word *yaqum* does not exactly favor the idea of an earthly judge, settling the case in quite an ordinary manner. So far as we know, all judges in all ages and countries have had the custom of sitting, to try any case, and render judgment. It is so in the most ancient tales of India; and we believe the Bible and other books which depict Semitic life shew the same custom; the Greeks, Romans, and Egyptians may be called on for evidence. The idea of a judge standing with his feet planted on solid ground is contrary to all judicial usage in all countries and ages. However, this point may not seem worth stressing.

It woul seem as though the words "after my skin, this, is destroyed," would clearly indicate that Job is talking about something which is to happen after his death; otherwise, what do these words mean? However, the suggestion has been made, and has received a good deal of attention, that this destruction of the skin, refers, not to the destruction of the whole body, but only to the terrible ravages of disease in Job's actual skin, by which, as it were, the sores all over his body were destroying his skin. He is thus saying, "Even though this disease is fairly eating away my skin, and I am covered with sores, and suffering all over my body, yet, etc." Now, the very commentators who urge this view are perhaps the ones who suggest that Job was suffering from syphilis, or from some form of leprosy. But the fact is, neither of these diseases attacks the skin to the exclusion of the rest of the body. Both these horrible scourges are distinguished for their attack, not only on the flesh, but on the very bone. But, it is argued, Job's trouble was not the worst form of leprosy, but some milder variety, such as elephantiasis. It is true that elephantiasis differs from other forms of leprosy, but only people who have never seen a case of it, could suggest that it is only a mere skin disease. It goes far deeper than that, and attacks the whole structure of the limb affected.

We think, however, that this idea of a terrible disease attacking Job has been overdone. We find various allusions to a restored normal course of life, though not of perfect health. He seems to be living in his own house, with his wife and servants near him, even though they treated him rather scandalously at times. (VII:13, especially the word *'aras;* also XIX:15f; etc.) Furthermore, the verb *naqaph*, whatever its meaning may really be, can hardly be used of the insidious spread of a skin disease. If it means "to destroy" at all, it means a very different kind of destruction from the spread of sores in the skin. It refers rather to a sudden act; Driver and Gray give the idea as "to strike off".

As for the phrase "from the flesh" it is so much disputed that it can hardly be used as a determinative. Driver and Gray favor, on the ground of the context, "away from my flesh", i. e., after death. Barton renders "without my flesh"; that is, "the body may perish, but the real man will see God." Genung, as often, has a felicitous thought—"in my truest self." However, all this, while giving help as to the meaning of the passage as a whole, hardly throws any light on *'aphar*.

It would seem as though the idea of an earthly or human judge was rendered quite impossible by the plain statement "I shall see God." There is nothing obscure about the Hebrew of this phrase—no confusion in the sentence, and no doubt as to the correctness of the reading, or even of the pointing. It is true, the Septuagint does not confirm this statement in the Hebrew; but it is possible that the Septuagint translators deliberately substituted a softened expression, or euphemism, for what they may have considered too literal a statement about seeing the Invisible. They have ὃ ἐγὼ ἐμαυτῷ συνεπίσταμαι. The Syriac practically confirms the present Hebrew text, although true, it puts the thought as a condition, and not as an asseveration: "If my eyes shall see God, I shall see light." The Vulgate of course is the strongest in its mode of expression: "Videbo meum Deum." We can hardly see how the idea of a human judge, standing upon solid ground, can possibly be maintained in the fact of the plain statement of the Hebrew, "I shall see God." It has of course been argued that the hope expressed in these words was fulfilled in the 38th chapter, when Jehovah answered Job out of the whirlwind. But there is nothing there to correspond to the words uttered by Job in the 19th chapter. There is no indication that God appeared to Job. The divine voice came out of the whirlwind. It would in fact spoil the whole effect of this divine manifestation, were we to assume that there was an actual appearance to Job. The very argument of those magnifi-

cent chapters would be spoiled were we to assume a visible appearance. It was the voice of overwhelming majesty, speaking from the invisible, and manifesting the unknowable infinite, that rendered the whole argument of those chapters effective.

If there were any doubt as to the meaning of the plain and undisputed Hebrew words of v. 26b, it would be removed by looking at v. 27, where we find this same statement repeated, in the most emphatic manner. Hardly any statement elsewhere in the Old Testament is so repeated, amplified, and emphasized. We notice, in the first place, that the verb used in v. 26b is *chazah* which may perhaps be better rendered "behold", and it is indeed a question why our American Revisers did not so render it. Then we find this same emphatic verb repeated in v. 27. This *chazah*, as we know, is a much stronger word than the usual word *ra'ah*. *Chazah* is the verb always used of prophetic vision. It means to behold; to meditate upon; to experience. It is always the verb used for beholding God, in such passages as Exodus 24:11; Ps. 63:3. These facts as to the usage of *chazah* would certainly seem to exclude the idea of a human judge. Then we notice how emphatically the whole statement is expressed in v. 27. The personal pronoun *ani* is used, and we then have the preposition *lamed* combined with a pronominal suffix; whether this means "on my side" or "for myself" does not affect our argument here; the point is, we have a repetition of the first personal pronoun. Then we have a further elaboration and intensification of the statement —"mine eyes shall see". By repetition, intensification, and amplification, the whole matter is made about as emphatic as human language could put it. Though the Hebrew language is often blind and obscure—difficult of interpretation, owing to lack of particles, of moods and tenses, and so forth, there is no blindness nor obscurity here.

We have examined about everything in the context

which might bear on this idea of a human judge standing up upon the solid ground to give the verdict in the case of Job. Now let us examine the word *'aphar* itself.

As a matter of fact, while we have not given the subject an exhaustive study, we think there is hardly a case to be observed from the concordance where *'aphar* would necessarily mean the hard rocky structure of the earth, covered with hard soil. The cases in which it means loose dust, or dust in general, or ashes, or even mortar, are overwhelmingly in the majority. We do not by any means insist that it very often in the Bible means the dust or soil in which a dead body is laid—Driver and Gray point that out. But we do feel that in the overwhelming majority of cases it means the loose dust of earth, or perhaps, as we would say in a land of moisture, loose earth or topsoil. Barton indeed thinks it "Probably refers to ashes, into which Job's form will be turned." And this indeed is a very natural rendering, but possibly limits the word and the location a little too much. An older commentator, Albert Barnes, whose work deserves to be still studied, quotes another writer, Noyes, as saying that the word dust may be used "because the word dust is emphatic, as being contrasted with heaven, the residence of the Deity." This is a fine and very suggestive thought. Driver and Gray express about the same idea, though not so tersely, in saying that "If the implication is 'upon the earth' there is a tacit advance upon 16:19; there Job thinks of God as his witness in heaven . . . . here he is convinced that God will manifest his innocence to those on earth, etc."

It seems to us, indeed, that the overwhelming evidence is in favor of rendering *'aphar* as "dust". True, the versions would seem to be against this view; but the Septuagint has so altered the passage that its testimony is of little worth; Jerome, in the Vulgate, was evidently so influenced by the Christian idea of the resurrection, that he could think of nothing else; and he does not, any more

than the Septuagint, represent the Vindicator as standing upon earth; the Syriac word, being cognate to Hebrew, may perhaps just as well be rendered dust as earth.

It would seem as though the context is all against the idea of a judge (presumably human) standing up upon solid ground, to give the final decision. It is indeed, contrary to Semitic, and perhaps to universal custom, for a judge to stand in giving sentence. No Semitic author would present such a picture. The word "liveth" at once turns our thoughts to a superhuman personage—Job is confident that God lives. *Acheron,* rendered "in future time", is by no means against this view. The phrase "after my skin is (thus?) destroyed" cannot at all refer to the spreading of sores in the skin, but would seem to refer to the destruction of the whole body. The verb *naqaph* can hardly mean anything less. The expression "from my flesh" is by leading commentators taken to mean "away from my flesh", "without my flesh". Then there is the quite overwhelming evidence of the repeated and amplified statements, "I shall behold God—I, even I, shall behold, on my side (or for myself)—mine eyes shall see . . . ." And, we may add, the closing exclamation of the whole passage indicates such emotional agitation as no merely human or earthly events would naturally arouse; it would seem as though there is a clear indication of supernatural events in the future, and a superhuman personage to appear.

Further, the usage of *'aphar* throughout the Old Testament seems all in favor of translating it as "dust". We do not, indeed, insist that it means the dust of a moldered body; the picture is rather of the grave, the loose soil of earth, in which a body is laid, and with which a human body is assimilated, in process of time. The meaning of solid earth, that is, the solid structure of rock and ground, is not at all suggested by the passages in which *'aphar* is used throughout the Old Testament.

We would then, conclude that the idea of a (possibly human) judge standing up, after the argument is all over,

to give sentence, is quite excluded by all these considerations, and we have instead a foreglimpse of a supreme manifestation of God, appearing over Job's grave, and, we may add, over the graves of all men, to call them forth, and give final verdict upon the life of each human being. The resurrection may be thought to be adumbrated here, but no more; it is a mistake to render the passage as though it really expressed that plainly. We find, too, that the idea of Christ as Redeemer is perhaps faintly shown forth; yet we consider it hardly best to put the word Redeemer in our English rendering of this passage. There is such a special, and may we say reverently, a limited meaning to it, now, that it does not at all give the idea which the author of Job was expressing. We think Vindicator probably suits the original *goel* just as well, and is free from the connotations and associations inevitable to the word Redeemer.

We would, then, render the passage in English as follows:

> "But as for me I know that my Vindicator lives,
> And that at some future time he will appear above
> the dust of earth;
> And after this my skin is destroyed,
> Then from my flesh, I shall behold God,
> Whom I shall behold, I, for myself,
> And my eyes shall see, not as a stranger—
> My heart fails with the thought."

We admit that this is a little free, especially in the rendering of the last line, and also in the transposition of *zoth* from its position after the verb *niqqephu* to a close association with "skin"; but we believe on the whole this gives the idea better, unless we assume, what cannot very well be expressed in a popular translation, that some word has dropped out. We have followed Genung's example, and have purposely left the phrase "from my flesh" ambiguous, for the English reader to do a little struggling over, himself.

Nature in the Psalms.

By Dorothy Carver, Louisville, Ky.

If the book of the Psalms had never been seen before, but had been found recently in some secluded crevice of the Grand Canyon, it would have been more difficult to explain how it got there than to determine to what race and locality it originally belonged. Or if the psalms were all we had of Hebrew literature or history, we would not be ignorant of the geography of the country and the temper of the people that produced them. For how could the careful student fail to trace the growth of the concept of God, of legalism in religion, and of national consciousness, through the poetry of the Psalms? We find in the psalmists spokesmen of a people narrowly provincial, but occasionally rising to superb heights transcending provincialism, a people vindictive, calling down the wrath of God upon their enemies, a people disciplined in suffering, but with a great capacity for the most radiant song and praise. If we counted the psalms in which we find the phrases "I will sing," or "Praise ye Yahweh," our list would include over half of them.

This is, of course, only a suggestion of the things the psalms tell us. For our present study, let us overlook the other revealing characteristics of the poems, and see what we can learn from the nature references in them.

It seems significant to me that nature is so important and inescapable an element in Hebrew poetry. The psalmists were not of the Romantic school, and followers of Wordsworth; they were for the most part poets of the national interests, writing poems of victories and defeats, hymns of praise to the nation's God, some of them to be used in the services of the congregation, poems to celebrate national events, such as the marriage of the king, or prayers to Yahweh for the nation. Or if they became

personal, it was in prayer or praise to God. But they could not avoid nature; in two-thirds of the psalms there is some direct reference to nature, or metaphor from it, and ten or more of the psalms could be called nature poems. Even in that long formal acrostic eulogy to Law, the 119th psalm, the poet could not avoid nature; he came to the 195th verse with only such remote suggestions as wine-skins and honey, but in the last verse he says, "I have gone astray like a lost sheep; seek thy servant."

That nature could not be ignored in Hebrew poetry is indicative of the fact that nature in Palestine could not be ignored in life. Indeed, as in all places, and probably in a more marked degree than in most, it influenced the temper and the concepts of the people. Take for example the concept of God, and the nature of his relationship to man. There are two metaphors that stand out predominantly to express the idea. The one that is more remembered is that of the Shepherd and his sheep. Of course we think at once of the Shepherd Psalm, the twenty-third. But that is far from being the only instance of the figure. I have quoted another above. We are all familiar with 100:3—

We are his people and the sheep of his pasture, and each Sunday morning choirs chant 95:7—

We are the people of his pasture and the sheep of his hand. Other examples are to be found in 28:9; 78:52; 79:13; and 80:1. We would know from this, if we did not know it from any other source, that the Hebrews were a pastoral rather than an agricultural people, for when man anthropomorphises, he does it in terms of his most intimate life. Besides this, the sheep and shepherd metaphor appears with other applications, in 78:70-72, where David is spoken of as being called from following the sheep to become the shepherd of Israel; in 77:14—

They are appointed as a flock for Sheol,
Death shall be their shepherd;

in 44:11—

Thou hast made us as sheep for food . . .;

and 44:22—

We are accounted as sheep for the slaughter.

And the sheep appears in his own right, without any metaphorical significance, in the description of the ideal community, 144:12-15. We may be sure that the Hebrews engaged principally in sheep grazing, and we may assume geographical and climatic conditions as factors leading to this occupation.

The other figure to express God, appearing more times than the one of the Shepherd, is that of a Rock, or Mountain, to which harassed man might flee for safety. The verses in this connection that are quoted most frequently are 125:2—

As the mountains are round about Jerusalem,
So Yahweh is round about his people
From this time forth, and forever more,

and 121:1—

I will lift up mine eyes unto the mountains:
From whence shall my help come?

But there are other verses in which the metaphor is more definite.

For example, 71:3—

Be thou unto me a rock of habitation, whereunto
I may continually resort:
Thou hast given commandment to save me;
For thou art my rock and my fortress.

Or, 92:15a—

He is my rock, and there is no unrighteousness in
him;

or again, 62:2a—

He only is my rock and my salvation;

and more familiar, perhaps, 61:2—

Lead me to the rock that is higher than I.

Other similar passages are to be found in 18:2, 31, 96; 28:1a; 31:2f; 42:9a; 89:26b; 94:22; and 144:4.

What does this metaphor tell us about the concept of

God, and the geography of the country? Rocks and mountains represented strength and permanence, imperturbability and safety. When physical invaders came the people must have fled literally to the unapproachable rocks and mountains, or they would not have thought figuratively of God as one to whom they could flee in the same manner, one who had the qualities of rocks and mountains.

From other references we know that the strength of rocks and mountains always suggested God to them, even when they were not speaking of him as such. They even thought of Mount Zion as being particularly holy to Yahweh, possibly even his dwelling place. And there seem to have been some minor earthquakes among the hills, which also they associated with God. Verses to illustrate these are 24:3—

> Who shall ascend into the hill of Yahweh?
> And who shall stand in his holy place?

and 65:6—

> Who by his strength settest forth the mountains,

and 43:3—

> Send out thy light and thy truth; let them lead me:
> Let them bring me to thy holy hill, and to thy tabernacles,

and 18:7—

> The earth shook and trembled;
> The foundations also of the mountains quaked
> And were shaken because he was wrath.

Other verses referring to mountains and rocks are 30:7a; 46:2f; 48:1; 68:15f; 76:4; 87:1; 90:2; 95:4b; 97:5; 133:3; and 141:6.

We have learned, then, that the home of the psalmists was somewhat mountainous and rocky, and that the people were shepherds—facts undoubtedly related—and that both things influenced their concept of God, and the terms in which they spoke of him. If this were all we had to direct us, we might attribute the psalms to some such lo-

cality as Switzerland, or we might even say they were indigenous to the region of the Grand Canyon, if we had found them there. Palestine has the most varied climate and geography of any place of its size in the world; if we are rightly to locate the psalms from internal evidence, they must give us a suggestion of something more than a few mountains with sheep grazing at the base. We will remember that Palestine is in a sense a large oasis on the edge of the desert, and the nearness of the desert might be expected to make the people more conscious of their springs and streams. We will remember also that the river Jordan is one of the distinctive features of the country, that Palestine has a sea coast, and that the lakes at either end of the Jordan were seas to the Hebrews. We will look then for water to have a large place in the nature references in the psalms. Nor will we be disappointed; we find mentioned in over thirty of them. When its captives reached Babylon, they were impressed by its rivers. And of course, a primitive people could not fail to associate anything so necessary and so refreshing as water, or anything so awe-inspiring as the sea, with their God. Some of the most beautiful water passages are 42:1—

> As the heart panteth after the water brooks,
> So panteth my soul after thee, O God,

and 89:9—

> Thou rulest the pride of the sea:
> When the waves thereof rise, thou stillest them,

and 63:1—

> O God, thou art my God, earnestly will I seek after thee:
> My soul thirsteth for thee, my flesh longeth for thee,
> In a dry and weary land where no water is,

and 65:7 and 9—

> Who stillest the roaring of the seas,
> The roaring of the waves
> And the tumult of the peoples—

Thou visitest the earth and waterest it,
Thou greatly enrichest it;
The river of God is full of waters.
Thou providest the grain when thou hast so prepared the earth,

and again, 93:3f—

The floods have lifted up, O Yahweh,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voice of many waters,
The mighty breakers of the sea,
Yahweh on high is mighty.

Other passages, too numerous to list, extend all the way from the first psalm, where the righteous man is described as like a tree, planted by rivers of water, to the 146th

Something of variety in climate is expressed in the psalms, too, where storms, refreshing spring showers, winter weather, and winds are described. The classic description of the storm is the 29th, given over to it entirely. Others are 18:10-15—

And he rode upon a cherub, and did fly;
Yea, he soared upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him,
Darkness of the waters, thick clouds of the skies.
At the lightness before him his thick clouds passed,
Hailstones and coals of fire.
Yahweh also thundered in the heavens,
And the Most High uttered his voice,
Hailstones and coals of fire.
And he sent out his arrows and scattered them;
Yea, lightnings manifold, and discomfited them.
Then the channels of water appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Yahweh,
At the blast of the breath of thy nostrils.

Another example is in 77:16-20. In 83:15 we read—

So pursue them with thy tempest
And terrify them with thy storm.

Apparently God was in the storm. He was equally in the quiet, wished-for rain, in the wind, and in the snow and hail of the winter time.

72:6—

He will come down like rain upon the mown grass
In showers that water the earth.

147:8—

Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

78:26—

He caused the east wind to blow in the heavens;
And by his power he guided the south wind.

58:9—

Before your pots can feel the thorns,
He will take them away with the whirlwind, the green and the burning alike.

147:16-18—

He giveth snow like wool;
He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his winds to blow, and the waters flow.

Other verses relevant to the weather are 18:42; 68:8f; 78:39; 81:7; 84:6b; 97:2; 135:6f, and 144:5f.

Variety in the animal life in the country of the psalmists is also apparent from the psalms. The sheep is not alone in importance. The animal mentioned next most frequently is the lion, probably not so much because of any great abundance of them, but because one lion will excite more comment than many milder and less dangerous animals. For the shepherds of Palestine, the lion was the symbol of danger, fierceness, and avarice. In the

ninety-first psalm, where the poet speaks of the safety of him who trusts in God, he has named the two most dangerous animals he knows, when he says (v. 13):

"Thou shalt tread upon the lion and the adder;
The young lion and the serpent shalt thou trample under foot.

In 17:12 we read—

He is like a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.

The lion appears also in 7:2; 10:9; 22:21a; 57:4a; and 58:6.

The horse has his place in the psalms, though it is not an enviable noe. Evidently the Hebrews had little use for horses, and certainly they had little confidence in them. See for example 20:7—

Some trust in chariots, and some in horses,
But we will make mention of the name of Yahweh our God—

or again, 33:17—

A horse is a vain thing for safety;
Neither doth he deliver any by his great power.

And in other verses where he is mentioned, 32:9; 76:6; and 147:10, he is in no greater repute.

Other animals referred to in the psalms, some of them several times, are the dog, the ox, the hart, the locust, the serpent, the snail, and the moth, not to mention the many unclassified "beasts", and of course birds in various varieties.

When one comes to give examples of the bird passages, he finds it difficult to select the most beautiful. The first verse mentioning birds is one that has had its meaning distorted for us by its partial use in a beautiful song. The whole verse, 11:1, reads—

In Yahweh do I take refuge:
How say ye to my soul,
Flee as a bird to your mountain?

And 55:6—

> And I said, O that I had wings like a dove!
> Then would I fly away and be at rest—

has been made forever more lovely for us in the aria, "O for the wings, for the wings of a dove." Another of the most beautiful, also set to music, is 84:3—

> Yea, the sparrow hath found her a house,
> And the swallow a nest for herself, where she may lay her young,
> Even thine altars, O Yahweh of Hosts,
> My King and my God.

Other birds mentioned are the pelican, the owl, the eagle, and the raven.

We see then that the animal kingdom is variously represented in the psalms. Nor is sheep grazing the only occupation of the people of the country, nor is grass for the sheep the only thing that grows, though it is the one growing thing mentioned the greatest number of times. We find from numerous verses that the Hebrews engaged, at least to a limited degree, in agriculture. Judging from the relative importance in the references, I should say that the most important crop was grain, and the next two were grapes for wine, and fruit. And of course, with all their produce, a good year was due to the favor of Yahweh, and a bad one, to his anger. When God blesses them, (72:16)—

> There shall be abundance of grain upon the earth upon the top of the mountains;
> The fruit thereof shall shake like Lebanon:
> And they of the city shall flourish like the grass of the earth.

85:12 expresses the same idea

> Yea, Yahweh will give that which is good,
> And our land shall yield its increase.

The longest passage on the vine, too long to quote here, is 80:8-16, an extended metaphor, where the psalmist tells

how God brought Israel as a vine from Egypt, and transplanted it in Palestine.

Another is the simile in 128:3—

Thy wife shall be as a fruitful vine,
In the innermost parts of thy house;
Thy children like olive plants,
Round about thy table.

The most beautful figure from the seed time and harvest is 126:5—

They that sow in tears shall reap in joy;
He that goeth forth and weepeth, bearing seeds for sowing,
Shall doubtless come again with joy, bringing his sheaves.

Other verses with bearing on the agricultural life of the country are 1:4; 4:7; 21:10; 67:6; 83:13; 129:3; 141:7; 174:14.

The happy community is described in 144:12-15—

When our sons shall be as plants grown up in their youth,
And our daughters as corner-stones hewn after the fashion of a palace;
When our garners are full, affording all manner of store,
And our sheep bring forth thousands and ten thousands in our fields;
When our oxen are well laden;
When there is no breaking in and no going forth,
And no outcry in the streets;
Happy is the people that is in such a case;
Yea, happy is the people whose God is Yahweh.

The psalmist was not concerned alone with that which touched his practical life. The heavens and the earth, the sun, the moon, and the stars, all the visible creation came into his contemplation, and so into his poetry. And there, more than ever, God was manifest. It would be impossible to quote all the short passages and verses that have

bearing on this, to say nothing of the whole psalms. Let us quote a few and suggest others.

102:25—

Of old didst thou lay the foundations of the earth;
All the heavens are the work of thy hand.

89:5—

And the heavens shall praise thy wonders, O Yahweh;
Thy faithfulness also in the assembly of the only ones.

89:11f—

The heavens are thine, the earth also is thine.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.

147:4—

He counteth the number of stars,
He calleth them all by their names.

And also 36:5f; 50:1-6; 72:5 and 17; 81:3; 113:3f; 108:4f; 115:15; 134:3; 136:5-9; 139:7-12; 121:6; and 148:3.

I have purposely left the whole nature psalms to the last, because it seemed a sacrilege to break them up into their parts. We cannot quote them here, but may we suggest a few of them? First there is the eighth, which we remember particularly for the verses:

When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man, that thou art mindful of him:
And the son of man, that thou visitest him?

Then there is the nineteenth:

The heavens declare the glory of God, etc.

The twenty-third we all know as the Shepherd Psalm, and the twenty-ninth as the description of Yahweh's power manifested in the storm. The fifteenth, the first half of it dealing with nature, we remember for the passage from verse 10 to 15, beginning:

Every beast of the forest is mine,
And the cattle upon a thousand hills.

Psalm 65 tells of God's favor to earth and man. The 104th will become notable for the use of verses 2-5 in an anthem by Miss Tillinghast: *Jehovah, Lord God of Hosts.* The whole psalm deals with God's care over all his works. Psalm 107, which might appropriately be called "O That Men Would Praise Yahweh for His Loving Kindness to the Children of Men," tells of God's care for men from the unfriendly aspects of nature, and through the more friendly ones. The 114th, a short poem of only eight verses, tells how all nature responded and lent its help when God led Israel from Egypt. It is entirely in keeping with the Hebrew idea that the call to praise, the 148th psalm, should include all nature in its summons.

Could these psalms belong to any other race than the Hebrews, or any other country than Palestine?

Miracles in a Universe of Law.

By W. Everett Henry, D.D., McMinnville, Oregon.

Can miracles and a universe of law be logically joined together? Or does the conception of a universe of law exclude the possibility of miracles? The answers to these questions will depend, of course, on the meaning we give to the terms "miracle" and "universe of law."

What We Mean by a Miracle.

A miracle has been briefly defined as a "direct action of God producing an exceptional result" (Mullins); or as "a phenomenon apart from the ordinary course of nature and unmistakably due to superhuman power" (Johnson). More specifically Curtis says: "When God so wills beyond his habit that his volition is contrary to his habit; when the ordinary volition is not only outclassed but actually held in abeyance; when the habit must yield to make way for the extraordinary volition—then the result is a miracle."

No one of these definitions, however, seems to include all that must be recognized in the biblical concept of miracle. The biblical miracle is both a "wonder" (τέρας) and a "sign" (σημεῖον). It has in it both the element of the unusual and of the purposeful. "A miracle, then, may be described as an event manifesting purpose, occurring in the physical world, which cannot be accounted for by any of its known forces, and which, therefore, we ascribe to a spiritual cause. It is an interference with the ordinary action of the forces of nature on the part of the Author of Nature—an event brought about, not by any observed combination of physical forces, but by a direct Divine volition." (Bernard). Dr. Strong gives the element of purpose chief place in his definition: "A miracle is an event in nature so extraordinary in itself and so

coinciding with the prophecy or command of a religious teacher or leader as fully to warrant the conviction, on the part of those who witness it, that God has wrought it with the design of certifying that this teacher or leader has been commissioned by him."

We will probably be near to the truth, and will certainly not be side-stepping the crux of the issue under discussion, if we think of a miracle as an extraordinary event in nature which is at the same time a purposeful act of God.

What We Mean by a Universe of Law.

It is not so easy to get a satisfactory working concept of a "universe of law." In fact, it seems much more difficult today than it was some years ago. The physicist has chased the solid atom clean out of existence and has introduced us to an electrical atom as the basis of all material things. He is asking us to conceive of the clothes we wear, our own bodies and all the material world about us as made up of various forms of electricity, a very potent force we are all ready to admit, but about the essential nature of which the average man knows nothing and the great physicists no more. It seems like a gigantic magician's trick to try to conceive of such a universe as ours with just a force whose inherent nature remains totally unknown as the only basis of it, but science has spoken her last word—for the moment. And we have to live with science these days whether we can do so comfortably or not. (Possibly our efforts to accept the teachings of modern science will make it easier for us to accept the teachings of the Book. Perhaps we need about as much faith to accept the new as to hold fast to the old.)

Just what, then, one wonders, is meant these days by a "universe of law"? Is the universe all of one kind? Does the fish differ in nowise from the stone? Is man, with all of his inventive, scientific and literary achieve-

ments, in nowise different from the clod? Surely a universe of law must be conceived these days, as always, as a universe of "laws;" as a great Kingdom, so to speak, in which there are various principalities, all subject to the laws of the Kingdom, yet each with laws of its own; all harmonious with the laws of the Realm, but not applicable in the other principalities.

In the principality of the purely physical (material-electric?), as far as we can discover, certain laws obtain. Scientists are not so certain of some of these "laws" as they were a decade or two ago, but they feel sure that, while some formerly recognized laws may need to be modified, the physical region of our universe is a region of law.

Of course, inscribed across all we know of the material world is that pertinent and persistent question, Is this the reality of the physical universe, or is it just man's conception of it? Here doubtless, as elsewhere, we shall always have to walk by faith and not by sight. But as long as our knowledge of the material world brings such results as are now rewarding man's efforts to master the habitat in which he lives it would seem we have some basis for believing our knowledge parallels, if it does not penetrate, physical reality.

Are the laws of the principality of the personal in the great Kingdom of the universe the same as the laws of the principality of the material? Sir James Jeans says: "The essential fact is simply that *all* the pictures which science now draws of nature, and which alone seem capable of according with observational fact, are mathematical pictures." But when we enter the region of the personal are the pictures mathematical? Can the laws of thought be reduced to mathematical formulae as the laws of physical strain have been? Can the artist's appreciation of color or the musician's response to a Beethoven sonata or a jazz number be expressed in mathematical

terms? Or the steadfastness of a Washington and the fickleness of a spineless weakling, can these be set forth by figures and signs? Intellect, emotion, will—these may deal with things that submit to mathematical picturing, but they themselves do not submit to it.

Are there, then, no laws in the principality of the personal? Of course there are laws there, but they are different from the laws of the principality of the physical. Long has it been recognized that "the proper study of mankind is man", and much has been learned and much remains yet to be learned. The essential laws of thought were discerned and formulated as early as the time of Aristotle. The great constructive center and field of the emotions were pointed out centuries earlier in that majestic exhortation of the great lawgiver, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5). The Lord Jesus marked for all time the place and function of the will when he said, "If any man willeth to do his will, he shall know of the teaching" (John 7:17). During these centuries some progress has been achieved, yet with shame it has to be confessed that man today does not seem to know the laws of his own being as he does the laws of the material world. Man can predict an eclipse of the sun years in advance, but who can predict anything in the life of a man or a nation? Man can tell just how one chemical element or compound will behave in the presence of another, but who can tell how a man will behave in the presence of other persons or situations?

Failure to reach a more satisfactory understanding of the laws of personality is due largely to two things: (1) Failure to recognize that personality lies beyond the yardstick and the test tube. Methods that will suffice for the material will not meet the demands of the personal. A new factor has entered into the material in the principality of the personal, and this new factor requires dif-

ferent facilities, different methods for its apprehension. (2) Personality has kaleidoscopic possibilities and changing powers. Every individual man differs from every other, and every new grouping makes new demands on every one in it. The individual himself changes from day to day, sometimes so gradually that the change is scarcely discernible, sometimes so suddenly and violently that his individuality is scarcely recognizable. Unusual situations often call forth undreamed-of possibilities of thought and action.

This brief review of the region of the personal, therefore, makes evident two things of vital importance in this discussion. In the first place, the laws of the personal are, in part at least, essentially different from the laws of the physical. In the second place, while inherent difficulties and faulty procedure have kept us from any very satisfactory tabulation of the laws of the personal, we are nevertheless quite familiar with some of them.

There is no need that we here set down a list of these clearly recognized laws of the personal, but it is necessary to call special attention to one. It came into view above, and may be called the Law of Emergency. Briefly it may be stated thus: Emergency situations elicit emergency actions. What those emergency actions will be depends, of course, upon the situation and the personality involved, but they will certainly arise and may be quite surprising in their reach and quality.

God as Father.

If the universe is a universe of law, then of course the God of the universe is a God of law. And inasmuch as he is a personal God, the law of God is the law of the personal and not simply of the material. Moreover, since God is infinite, the law of God is the law of the personal raised to the *n*th degree.

For the Christian Jesus is the supreme authority in matters of the spirit. Jesus taught that God is a father to those who trust him. Not only is he a personal God, but he has the heart of a father toward his people and will care for them as a father cares for his family. And in this God of infinite wisdom and power who feels toward his people as a father toward his family, and in the frailties, shortcomings and urgent needs of men, we have not only the background into which miracles fit, but a combination out of which they apparently must inevitably arise.

Perhaps an analogy will help just here. A certain farmer had a wife and two sons. One day a tramp came to the house, and not getting just what he wanted, began to abuse the wife. The boys watched and listened in shocked paralysis. When matters were at their worst, the father came in from the fields, discovered the situation, and with such a display of righteous wrath as the boys had never seen before, put the tramp off the premises. A little later the two boys were talking the matter over together. Said the younger to his brother: "My! I never knew father loved mother so much." "Why," replied the other in the superior wisdom of an older brother, "he loved her that way all the time, but he never had any occasion to show it before." In the quiet life of that farmer family an emergency had arisen and the consequent emergency action was extraordinary, yet wholly in keeping with the character of the father and the laws of personality.

Has it been so in the heavenly Father's family? Have emergencies arisen there which have called forth extraordinary emergency action on the part of the Father? And are these the miracles over which so many are stumbling these days to their own hurt and the hurt of others also? But why is there any occasion for stumbling? Isn't it perfectly natural, perfectly in harmony with the law

of an earthly father, under the stress of emergencies, to do unusual things for the care of his family? And if God is a father and emergencies arise in his family, shall it be thought strange if he too meets emergencies with extraordinary action? How could he be a father and do otherwise?

Our suggestions, therefore, are three: (1) The modern difficulty with miracles arises from the conscious or unconscious carrying over of the laws of the physical portion of our universe into the region of personality, without recognizing that in that region other and different laws come into play and must be recognized if we are to think clearly. (2) The Lord Jesus has made it imperative for those who accept him as a divine teacher to recognize the laws of the personal as holding in the region of the Divine, at least as far as God's relation to those among men who are his are concerned, because he proclaimed God as a father. And (3) if God is a father, then miracles as extraordinary divine actions arising from emergency situations in the divine family of men are not only easly conceivable but really to be expected.

The Relation of Martin Luther to Evangelical Religion.

By Esther Abbetmeyer Selke, M.A., Dickinson, N. D.

The most conspicuous figure of the Protestant revolt from the domination of the Church of Rome in the 16th century was Martin Luther. Endowed with a personality in which talent, spiritual fervor, and severe experience combined to fit him for religious leadership, the friar of Wittenberg accomplished a work which at his death in 1546 bore unmistakable evidence that he was a man sent from God. The reformation of the church was indeed a monumental achievement and properly marks the beginning of a new epoch in the world's history. It is, moreover, a many-sided movement, whose varied aspects would require many volumes for an accurate and comprehensive description. Therefore it must be self-evident that in any short discussion only certain phases of the great Reformer and his work can be considered.

Since history is largely a pragmatic or generic narration of events as seen through the eyes of the historian, particular aspects presented at this time are not devoid of interest. Let it be our object to study Luther in relation to Evangelical religion, and let us understand by Evangelical that expression of the Christian faith which acknowledges Jesus Christ as the incarnate Son of God and the Redeemer of sinful humanity, a belief which accepts as its authority the Bible alone, and not tradition, pope, or church councils.

We omit the well-established biographical details and the consideration of the many movements effective in furthering the intellectual development of Europe to the beginning of the sixteenth century, which were necessary precursors of the Reformation. To faciltate our study, let us group our thoughts under four theses:

I. Martin Luther was pre-eminently the heir of the various expressions of Evangelical belief made during the 500 years preceding the Reformation.

II. Much of Luther's work was of necessity moderately destructive in order to establish and promote a reformation along Evangelical lines.

III. Luther's constructive work in theology has in the main continued as a fundamental contribution to modern Evangelical Christianity.

IV. Luther's contributions to the devotional services of the Evangelical church have become permanent spiritual treasures.

I.

The Christian Church of western Europe at the beginning of the 16th century was under the domination of the papacy. This politico-religious institution centered at Rome, which Boniface VIII in the *Unam Sanctam* had declared to be the only means unto salvation and the sole possessor of the keys to heaven. It is not within our province to show in detail how the church of Rome became the papacy.

In 1059, by the founding of the electoral college, the papacy declared itself an independent ecclesiastical monarchy. Hildebrand, who had accepted the program of the Cluniac monks, formulated the *dictatus papae,* asserting that the bishop of Rome alone is universal head of the Church, and that he alone can remove bishops, emperors, kings, and that he is responsible to no one but God. Thus the papacy had become an absolute monarchy, which was developed by Innocent III, Hadrian IV, Gregory IX, Innocent V, and Boniface VIII.

Innocent III ex-communicated King John of England and made that country a vassal state of the papacy; he compelled, under threat of anathema, Philip Augustus of France to take back his divorced wife; and supported Frederick II of Germany in the struggle for the imperial

crown. Gregory IX and Innocent IV quarreled with the Hohenstaufen emperors because they refused obedience to papal mandates, and succeeded in destroying this imperial dynasty, which they called a brood of vipers. Boniface VIII in 1300, exclaimed, "I am Caesar; I am Emperor," and endeavored to force the king of France, Philip IV, to recognize the pope's right to determine whether church land could be taxed by the state or not. In this pope are seen both the height of papal power and the beginning of its decline. In this struggle the papacy suffered its first defeat. It never again became as powerful as it had been, but rapidly became a tool of the mighty kings of France for a period of about seventy years, the so-called Babylonian Captivity. Thereafter it was divided into factions during the period of the Great Schism and, when that was over, came under the control of worldly and selfish men, who are an everlasting disgrace to the chair of St. Peter: Sixtus IV, Innocent VIII, Alexander VI, and Julius II, scandalous and profligate. A reformation of the church had become inevitable.

During the period briefly outlined, when the papacy became the mightiest and most irresponsible power on earth, many different voices were raised in protest against the theory and the practices of Rome. This opposition grew gradually stronger and more and more assumed a genuinely Evangelical character. It asserted itself in many different lands, and to its cumulative effect is due the great movement we call the Protestant Reformation, of which Martin Luther is the eminent exponent.

Among the first to deny the claims of the papacy was *Tanchelm of Zeeland*, who in 1108 asserted that all hierarchical dignities from pope to clerk are unnecessary and that tithes should not be paid to the church. For this heresy a zealous priest knocked him on the head, while they were riding in a boat, and killed him.

About the same time, *Anselm of Canterbury* emphasized the doctrine of faith as necessary for justification in his *Cur Deus Homo*. He taught that in Christ's atonement alone had satisfaction for sin been provided and that this is received by faith for justification.

Peter de Bruys, reviving the theory of the ninth century Ratrammus, denied the materialistic conception of the Eucharist advanced by Paschasius and declared, "We receive the body and blood of Christ, but in a spiritual sense only; otherwise there would be no room for the exercise of faith". He also rejected masses and alms for the dead. In 1126, he was burned as a heretic at St. Giles.

Henry of Lausanne propagated these De Bruysian views in France and in southern Germany. He went further than his master and rejected the invocation of saints and denied the need of the order of priests. He is supposed to have died in prison as a heretic in 1148.

Arnold of Brescia, accepting the Biblical teaching of the separation of Church and State, held that the church should not have temporal possessions or exercise political functions, but confine itself entirely to spiritual activities. He was executed in 1155.

The seed sown by De Bruys, Henry of Lausanne, and Arnold of Brescia was not without results. It helped to make the laity realize the enormity and the insufficiency of mechanical ceremonialism and intensified their disgust with the corruption prevalent among the clergy. Among the laymen thus aroused against the Roman hierarchy was *Peter Waldo* in 1170. Laying stress on holy living, he taught that the Roman Church is not the church of Christ and that a layman may consecrate the sacraments of the altar, forbade the making of an oath, denied the right of capital punishment to the state, and anticipated the reformation methods of Wycliff and Luther for reaching the masses by translating the New Testament into

the vernacular. Having rendered the Word of God into the vernacular, he enjoined upon his followers the duty of making their own interpretations of the Scriptures. Scattered bodies of Waldenses lived in Germany and Bohemia where they joined the Hussite movement a few centuries later.

One of the most interesting personalities of the Middle Ages was *St. Bernard of Clairvaux,* who endeavored to reform the church in his own way. Thoroughly imbued with the monastic spirit and believing that the Cluniac movement, started in 910, had not gone far enough, he founded the Cistercian order and made Clairvaux the center of the best religious influences of the time. He himself was an ideal monk. Simplicity and spirituality were never carried to such extremes by monasticism. He criticized in unsparing language the ambition and cupidity of the popes and their "satraps", the cardinals, who loved grandeur more than truth. "I do not see that St. Peter ever appeared in public laden with gold and jewels, clothed in silk, mounted on a white mule, surrounded by soldiers and followed by a boisterous cortege—From the pomp which surrounds you, you would be taken rather for Constantine than for the successor of St. Peter" (Luchaire, *Revue Historique*, LXXI:225-242). Such were some of the words he addressed to Eugenius III, his friend and pupil, through whom he hoped to bring about a reformation of the papacy. His deep spiritual nature found expression in sacred hymns that have become dear to the hearts of all Christians familiar with them. His, "Jesu dulcio memoria", rendered into English by Edward Caswell,

"Jesus the very thought of Thee,
With sweetness fills my breath",

And another part of it translated by Ray Palmer as "Jesus, Thou joy of loving hearts", were sung by knights who guarded the holy sepulcher at Jerusalem, and have

become the classical expression of devout Christian men of subsequent ages. Almost equally beloved and beautiful is his "Salve, caput cruentatum," which Paul Gerhardt and James W. Alexander have endeared to Protestants by their translations. St. Bernard died in 1153.

From the death of St. Bernard, in 1153, to 1323 mysticism and the spiritual Franciscans were practically the only reforming agencies within the church protesting against the extreme worldliness of the popes at Avignon under the French influence. By 1323 John XXII had become merely a tool in the hands of the French king and had excommunicated Louis of Bavaria for his success in obtaining the imperial crown.

When *Marsilius of Padua* and *John of Jandum* were forced to flee from France because they had denounced the subserviency of the papacy to the French monarch, they found refuge at the court of the German emperor. Here Marsilius published a remarkable book entitled, "The Defender of the Peace against the Usurped Jurisdiction of the Roman Pontiff", a work that has not been estimated at its true importance by many church historians. In this work the author sets forth the view that the emperor is the "defensor pacis", who governs the people by public law which is valid only in so far as it expresses the will of the people. The ideas advanced in this book were revolutionary and continued to mould opinion against the established order of things in the popery until the Reformation was a fact. It is possible to trace to this book some ideas and theories of Wyclif, Hus, Gerson, D'Ailly, and Luther. These modern ideas of the state he applied with inexorable logic to the government of the church, which in its apostolic sense, he said, means the entire body of Christians, laity and clergy, a new definition of the church, for that age. The papacy he described as an institution of post-apostolic times having an easily traceable growth and symbolizing unity; the

popes of Rome enjoy pre-eminence, not by reason of the succession to St. Peter, but on account of their connection with the ancient capitol of the Roman empire; temporal gains do not belong to the Gospel, and all property of the church belongs to the emperor; the clergy are entitled to only such exemptions and privileges as are necessitated by their spiritual activity; the pope can impose on the people only the will of a council summoned by the pope or more properly convoked by the emperor as the Christian law-giver of the faithful; the power of the priesthood is equal in all the clergy, whether priest, bishop, or pope, and comes directly from God; in so far as spiritual matters are concerned, the church has no head on earth and requires none. This epoch-making book, published about 1323, influenced the thought of some of the best thinkers of the renaissance period.

William of Occam, (1349) supported the claims of Marsilius' *Defensor Pacis; John Wyclif,* connected with Oxford for more than twenty years, admitted that he was acquainted with it and developed its theses in two thoroughly scholastic treatises, *De Dominio Civili* and *De Dominio Divino.* In both these he denied the right of the papacy to temporal authority and to tribute. Looking upon communism, in which the elect predestinate as the righteous alone are entitled to lordship, as the ideal society, he denied the infallibility of the church in matters of faith. He rejected auricular confession and transubstantiation but asserted the real presence of Christ is the consecrated elements, in language approaching Luther's views; denied the claims of the pope to be head of the church; criticized the doctrine or purgatory, pilgrimages, worship of saints and their veneration; and preached that of the true church the Scriptures are the fundamental law. Therefore he popularized the Gospel by preaching in the vernacular and by translating the Bible into the language of the people, as Peter Waldo had done. As

long as Wyclif enjoyed the protection of John of Gaunt and his followers in Parliament his cause gave promise of developing into a national reform of the church. But the peasants' rebellion of 1381 and the defeat of his patron weakened his cause. He retired to Lutterworth in 1382 and died in 1384 from a paralytic stroke. Wyclif's influence in England after his death was not of long duration; but the true tradition of his work was preserved in Bohemia, which was closely connected with England after the marriage of Richard II to the Bohemian princess, Anna.

As student, lecturer, professor, and rector of the university of Prague (founded in 1384), *John Hus* rose rapidly to prominence and became a national figure. He was a popular preacher at Bethlehem chapel, where multitudes listened to his eloquent sermons in the vernacular. Less original than Wyclif and borrowing even his style from the English reformer, he succeeded in using Wyclifism to bring about a national religious and political movement of reform. His execution by the Council of Constance, July 6, 1415, and that of his friend, Jerome of Prague, May 30, of the following year, are events illustrative of the manner in which the different elements aiming at the purification of the church failed to understand each other and became bitterly antagonistic. Thus the chief prosecutor of John Hus was John Gerson, the most influential character at the Council of Constance. He and his master, Pierre D'Ailly from the university of Paris, held the views of supreme conciliar authority in the church advocated by Marsilius. They combined nominalistic philosophy with mysticism, and as mystics D'Ailly and Gerson should have sympathized with Hus and his attempts to reform the church. But mysticism had no definite program except that of deepening the religious life of Christians. Hugo of St. Victor used it to awaken piety among the people. The German mystics, disgusted

with the formalism and worldliness of the church, desired a theology of the heart and an unworldly life. Meister Eckhart (1260-1329) founded the "Friends of God", whose purpose was to help one another to live intimately with God. The best known of this society was Johann Tauler (1300-1360), who in going about in southern Germany and in Switzerland, preached intensely practical sermons; he showed the need of freedom from the thraldom of authority and declared that mere good works without a renewal of the inward life were useless, an important reformation doctrine. Under the influence of this movement appeared the famous handbook of devotion, *Deutsche Theologie,* written anonymously in a house of the Teutonic Order at Frankfort.

All these efforts at reform had left the organization of the church and its doctrines unchanged; nevertheless by fostering genuine piety among believers they helped prepare the way for the work Luther was destined to perform. Now Gerson, the mystic professor of theology, believed with Marsilius in the supremacy of a church council and recognized the need of a moral reform among the clergy; but when Hus refused to submit unqualifiedly his own right of private judgment to the authority of the council and demanded the doctrinal reforms, Gerson, who was more of a trimmer than a reformer, became his unrelenting enemy. If these reformers could have agreed, the reformation might have begun a century earlier. Yet the condemnation of Hus and Jerome of Prague at this council only helped to spread the Evangelical movement; for the ecclesiastical councils of the fifteenth century were the international conventions of that time. It was the period of the renaissance, and the council of Constance, being near Italy, furnished excellent opportunity for the representatives from various countries to become acquainted with those who had cultivated a taste for the new humanistic learning. It promoted German human-

ism, and with the quickened intellectual life, interest in spiritual truths was aroused, for the difference between the German renaissance and that of Italy is this: In Germany the new learning was devoted to religion, and in Italy it degenerated into paganism.

Among the first to combine the revival of learning with religious reform was *John Wesel,* who died at Mainz in 1479. As a preacher and professor he criticized the polity and the doctrines of the church. He taught that "the church is the aggregate of the faithful joined together in love known to God alone", and is the bride of Christ. He rejected transubstantiation, opposed the sale of indulgences, and said, "I despise pope, church, councils; I love Christ. Let the word of Christ dwell in you richly" (Schaff Article, "Wesel"). Wesel had an intimate friend who was a fugitive Hussite, and was tried by the inquisition for being a follower of Hus.

Another German humanist was *John Wessel,* 1419-1489. He believed in the salvation of the individual by a divine and absolute act of grace through faith which is the gift of God. In his opinion the unity of the church under the pope is accidental and not essential. He attributed no particular significance to the sacraments and rejected the doctrine of purgatorial fire.

More Evangelical was the teaching of Rudolph Agricola, who died two years after the birth of Luther. He gave expression to one of the most fundamental principles of the reformation when he said: "To the Bible you must trust as to a certain guide in matters of the soul's salvation. All that which is furnished from other sources is more or less mixed with error; for they did not recognize the object and purpose of life, or they had only indistinct perceptions and looked, so to speak, through a veil of cloud. Therefore although they talked much about these matters, it was not because they were thoroughly permeated with their doctrine. It is other-

wise with Holy Writ. That is as far removed from error as God, who has given it to us; it alone leads us on to the sure and certain way. It removes all obscurity and permits us not to be deceived or to lose ourselves or go astray." (Whitcomb, Source Book of the German Renaissance,—"Agricola").

Almost Lutheran were the views of Professor Thomas Wyttenbach of the University of Basel, 1472-1526. In his lectures on theology he declared that Christ's atonement is the only means for obtaining pardon and that the greatest need of the church was to return to the teaching of the Fathers and of the Bible.

Among the last important agents to bring about the fulness of time, when God's Spirit would revive His Church was Erasmus. This prince among the humanists was not only bitter and sarcastic in his denunciations of the ignorance of the clergy and the superstition of the masses, but he sounded a clear Evangelical note. His *Colloquies, the Handbook of a Christian Soldier,* and the *New Testament in Greek* (Published in 1516) were tremendous forces operating for both intellectual and spiritual enlightenment.

The facts now represented show clearly that the Evangelical idea had not perished in the old church; it survived and it operated; but for a long time it was oppressed by a mass of tradition, superstition, and ceremonialism maintained by an intolerant hierarchy. After about 400 years of reform attempts, growing stronger with successive centuries, when the age of discoveries had dawned and Europe experienced the intellectual revival of the renaissance, the light and power of the Gospel dispelled the medievalism of the church. It was the task of Luther to continue and unify the various cumulative forces that we have noted and to show to the whole church the way back to Christ and His Word.

II.

Much of Luther's work was of necessity moderately destructive as a prerequisite for the restoration of Evangelical religion.

When the Augustinian friar of Wittenberg nailed his ninety-five theses to the church door, he did not in the least anticipate that he was starting a revolt from the authority of the Church of Rome, or that that was the inauguration of a great reform movement. It is true, he had not found peace for his soul in the mass of form and ceremony, the observance of numerous holy days and festivals for saints, pompous processions and rigid ascetism; he had obtained the assurance of salvation from sin, through the suggestion of Staupitz and the reading of the Bible, simply by accepting the Scriptural promise of justification by faith. Nevertheless for more than six years after this religious experience he continued to observe the rules and practices of the church. His ninety-five theses were not an absolute denial of the doctrine on indulgences; just as in 1516 and during the spring of 1517 he had warned against abuses connected with the sale of these certificates of pardon, so he purposed now to stop the scandalous practices of the pardon-peddler Tetzel and hoped by a calm discussion to arrive at a clearer understanding of the church's teaching relative to the merits of indulgences. The storm aroused by the publication of his theses opened his eyes to see the vast difference between the propaganda for papal absolution and the preaching of the true, simple faith in Jesus Christ. He had no intention of being disrespectful to the Father in Rome but he could not accept the extreme claims advanced by Eck and his associates. His studies in church history convinced him as early as 1518 that the pope often errs, and that he should not wield the temporal sword. Had the authorities at Rome now stopped the sale of in-

dulgencies, Luther probably would have remained a quiet monk, lectured and preached at Wittenberg and died in the arms of the mother church. The financial system of the papacy within recent centuries, however, had been built upon the sale of indulgencies, and therefore it seemed necessary to the curia to do the easier thing, force Luther to recant and keep the peace of the church. Accordingly Cardinal Cajetan met Luther at Augburg, whither the monk had been summoned, October, 1518. This proud legate, whose arrogance Hutten described in interesting but exaggerated terms, knew only one thing well, and that was to repeat his order: Recant your theses and your sermon on indulgences. Luther declared himself willing to be instructed and corrected and to recant if decretals and church fathers were in harmony with the Scriptures. He had gone to Augsburg in an uncertain state of mind and with great fear. He had not yet fully realized the Evangelical position he held positively when he subsequently appeared before the diet at Worms. Augsburg was the most critical period of the Reformer's career. It was the insolence of Cajetan, who demanded that Luther do violence to his intellectual integrity and admit error where he had not been convinced of wrong, which confirmed him in the stand he now took, namely, that the Scriptures are the highest authority and that his conscience is bound in the Word of God (Hausrath, I, chapter 13). His stand at Augsburg made logical his position in 1521. His reverence for the papal office nevertheless early in 1519 impelled him to write a humble apology to Leo X after a conference with the more tactful Miltitz. Then came Eck's indirect attack on Luther and his challenge for a debate with Carlstadt.

The latter indeed had provoked the attack by assigning for debate in the theological faculty at Wittenberg 406 theses on questions that Luther and Miltitz had agreed should not be discussed. Duke George, envious

of the young university of Wittenberg, promoted the arrangements for the debate which was held at Leipzig, where he expected that Eck, his Goliath, would annihilate the heretics of Wittenberg. From August 14, 1518, when Eck published the theses for the Leipzig debate, to June 27, 1519, when the debate was formally opened, the religious world of Germany was in a state of ferment. In that period Luther became more sure of his Evangelical position. Early in 1519 he studied the decretals, and on February 20th of that year he wrote to his friends at Nuernberg that he could find them only misrepresentations of Scripture. March 13 he confided to Spalatin that he did not know whether the pope was anti-christ himself or only his apostle. His studies in church history led him to conclusions with respect to the papacy which he formulated in his thesis: "That the Roman church is supreme over all other churches is proved from the oldest decretals which appeared during the last 400 years and against which the accredited history of 1,100 years testifies as also the text of Holy Scriptures, the decree of the council of Nicaea, the most holy of all".

Carlstadt was the first to debate with Eck, and proved himself "infelicissimus disputator". Then, on July 4, Luther met Eck on the question of papal supremacy. He asserted that the papacy existed *jure humano* just as the Roman Empire did; it was a matter of human convenience, which may be reformed or changed by man. On July 6, he declared the Scriptures alone are infallible; councils can err and have erred. On July 7, he denied the validity of the proof for the existence of purgatory offered by Eck from 2. Maccabees.

The result of the debate was that Luther had been forced to new ground. Eck had proved himself a stronger debator, but Luther had found himself. From the preacher against indulgencies, who had appealed to the judgment of bishops, he appealed to the better informed pope;

from the pope he appealed next to a general council; but before such a council could be summoned, he claimed as ultimate and infallible authority the Scriptures only and the right of private judgment respecting the teaching of the Bible.

Luther's study of Laurentius Valla's book on the Donation of Constantine, translated by Hutten, and his examination of the Pseudo-Isidorian Decretals had filled him with disgust for the papacy. Meanwhile, after the Leipzig debate, several clergymen of Prague, who were delighted with his kindly reference to John Hus and the Bohemians, presented him with the writings of the Bohemian reformer. After studying them carefully, Luther exclaimed, "We are all Husites—Paul and Augustine, and we all without knowing it".

From 1517 to 1520 is the period of mental struggle and spiritual adjustment for Martin Luther owing to his conflict with the papacy over the subject of indulgences and its claims to supremacy. The Leipzig debate settled his mind by showing him the Scriptural basis of the true church, and during the year 1520 he gave expression to those convictions which have become recognized as essentially Lutheran doctrines and are truly Evangelical, but destructive of papal claims.

1. Early in the summer of 1520 he defined the church as the communion of those sanctified by faith, and that baptism, the Lord's Supper, and the preaching of the Gospel are the outward signs of where the church is to be found. The form of ecclesiastical organization was to him a matter of convenience, and so he wrote to Spalatin in June, 1520, that in his opinion they had all gone mad at Rome.

2. Like Marsilius, Wyclif, Hus, and Wesel, he denied the prerogatives of the clergy in the government of the church; he denied the existence of a spiritual order composed of pope, cardinals, bishops, priests, and monks as

distinguished from a temporal order made up of princes, lords, artificers and peasants. There is only one body under Christ, the Head, said Luther, and all Christians belong to the spiritual estate. This was his answer to the papal bull *Exsurge Domine* of May, 1520, published in Germany at different places from June to September by the zealous Dr. Eck, giving Luther sixty days to recant or to become excommunicated. In his famous letter to the German nobility, August, 1520, he urged a complete separation of Church and State and favored the establishment of a national German church under the direction of the primate of Germany, the archbishop of Mainz, a plan which reminds one of the efforts of Hincmar of Rheims and of the Canons of Seligenstadt in 1022. In October of 1520 Luther had become emboldened enough to assert to Pope Leo that papal authority is fit only for traitors like Judas Iscariot, whom God had cast out; and on December 10 of that year he publicly burned the bull at Wittenberg. That date marks the beginning of modern history.

3. In his letter to the nobility of Germany, Luther further recommends many reforms in the services and practices of the church, destructive of the old order of things. He asked for the abolition of annates, the abrogation of clerical celibacy, and that masses for the dead and the use of the interdict be prohibited; he called for a reduction of the number of monasteries and reformation of the universities; urged peace with the Bohemians, discontinuance of pluralities, and the abolition of the numerous church festivals. Noted among these holy days were the feast of the Immaculate conception, first celebrated in 1140; the feast of the Visitation instituted by St. Bonaventure and extended by Urban VI in 1389; the feast of the Blessed Trinity instituted about the same time, and that of Corpus Christi started by the bishop of Liege in 1246. The excess of festivals is apparent from the fact

that as early as 1929 about one-fourth of the year was devoted to special holy days (Alzog, II, 1026-1030).

4. Luther's next assault on the papacy was made in the same month, October, 1520, in a pamphlet that he entitled the Babylonian Captivity. Asserting that there were not seven sacraments, but only three, and these retaining only baptism as taught by the Roman church, to be a means of regeneration (preferring immersion to sprinkling), he declared that in the observance of Holy Communion the Roman Catholic Church committed three errors: a. the withholding of the cup from the laity; b. the doctrine of transubstantiation he declared a figment of Aristotelian scholasticism from the 12th century; c. he denied the correctness of the Roman doctrine that the mass is a religious sacrifice; instead he asserted that divine service (communion included) is a gift of God to man for his inspiration and edification (Schaff, VI, 217-218). The publication of this polemic completed the requirements Luther regarded as essential for the reformation of the church to apostolic simplicity.

Some usages of the old church he retained, e.g. confession, pictures, confirmation, holy days, and much of the order of service. Although he lived more than a quarter of a century longer, he did not go essentially beyond these demands of reform. Some believed he had been too conservative and went far beyond his moderate demands, notably Carlstadt, Muenzer, the Zwickau prophets, Schwenkfeldt, the Anabaptists, Zwingli, and later Calvin and Knox. In comparison with the later dissenters, Luther was moderate indeed. Could he have succeeded, had he advocated more sweeping changes? I doubt it. Just as the men of Jefferson's time had a broader view of democracy than had the framers of the Constitution, so Calvin and Knox led the church at a time when the ideas of reform were spread out more generally and the church was prepared for it.

The important thing to bear in mind is this: Luther

had succeeded in convincing a large majority of Christendom that there was another way to salvation than that which the pope and his priests claimed to have in their power alone. Luther's work so far had indeed been revolutionary and destructive of the heirarchial regime, and therefore it is not surprising that in June, 1520, Luther was excommunicated and summoned to appear before the imperial diet in April of 1521, to give an account of his heresy. By that time his following had become so strong that a complete break away from the papacy was inevitable for the church of Germany. No movement of such proportions had occurred in the past. Luther alone had been the instrument chosen by Providence to accomplish it to this stage. The destructive program of Luther was adopted by other reformers in different countries.

First in order of time was Zwingli, who at the beginning of 1520 had not published a single thing against the papacy. In October of this year he wrote a pamphlet in defense of Luther, which appeared anonymously, and although he preached Evangelical sermons at this time, it was not until 1522 that the Swiss reformation began with the abolition of the fast of Ash Wednesday. In August, 1522, Zwingli signed the preface to his first important writing in behalf of the reformation, the *Architeles*; but not until 1523 did he engage in those public discussions which decided Zurich to come out positively on the side of the reformation. It is important to bear these facts in mind in order to appraise justly the relation of Luther to the Evangelical movement. Both Luther and Zwingli were centers of the reformation process which had been gathering force for centuries. It is easy to exaggerate the significance of either of these two servants of God to accomplish the purification of His Church, and we must estimate with care the claims each makes for himself. Zwingli, who was jealous of Luther, was probably correct when he said in 1523 that he had preached the Gospel of Christ in 1516 before any one in his territory had so

much as heard of Luther. And there is no reason to doubt his statement made in 1525 that he had declared as early as 1517 the Scriptures show the papacy has a false foundation. (Jackson, 108-109). The effectiveness of his Evangelical preaching and the value of his antipapal utterances, however, were weakened by the fact that until 1520 he was known to receive a pension from the pope.

Zwingli seems to have come to an Evangelical conception of the church through the works of Erasmus, who inspired in him an interest in the study of the Bible, and through the Evangelical views of his professor and friend Wyttenbach. The writings of Paul and the Gospels deepened these convictions. Like Erasmus, he said many bitter things about the corruption in the church and often sounded a genuine Evangelical note before he left the Roman organization; but it was not until at least two years after Luther had been excommunicated that Zwingli also defied the authority of the church and pope. That Luther influenced the Swiss reformer in reaching the conclusions which forced him out of the Catholic church is evident from the fact that in 1519 his letters contained approving references to not less than eight different writings of the German reformer. Once having espoused the cause of the reformation, he broke more thoroughly and more radically with the medieval church than did Luther.

The boast of Erasmus that both Luther and Zwingli taught only what they had learned from him is certainly an exaggerated claim quite in harmony with the egotism of the sage of Rotterdam and does violence to the truth. Both Luther and Zwingli criticized the evils in the church in unsparing language, but they were not content with hurling ridicule and sarcasm at priests, monks, nuns, and the superstitious laity, they undertook the more difficult task of reconstruction; in the work preliminary thereto Luther was more conservative than Zwingli.

While the Wittenberg reformer had a strong dislike for Zwingli, he reciprocated the high regard in which he

was held by John Calvin. This much is clear: Calvin could not have done his great work of systematizing the theology of Protestantism had not Luther and Zwingli gone before. Both directly and indirectly Calvin was heavily indebted to Luther. Melchior Wollman, taught the young Frenchman of Noyon Greek and discussed with him the New Testament. He probably was an important factor in bringing about Calvin's conversion. The latter recorded in 1566 that when he had just begun the Christian life the writings of Luther influenced him in his conception of the sacrament and turned him against the view of Zwingli. The influence of Luther on Calvin is further illustrated in famous Cop address of 1533, around which so much controversy has been waged. Prof. Williston Walker's conclusion is exceedingly plausible: that this Cop address is in reality a restatement in an Erasmian style employed by Calvin and Cop, of a sermon preached by Luther in 1522 (Walker, Calvin, p. 103). When Calvin began his work as a reformer, followers of Luther and Zwingli had already broken down most of the bulwarks of the papacy in the cities of the upper Rhine and Switzerland.

The same moderation in the reformation of the church showed itself where the Lutheran church was established in countries outside of Germany, notably in the Scandinavian states. In France the Lutheran influences never became strong, but for a short time there were eminent men among his followers such as Briconnet, Roussel, Lefevre, Vatable, Farel, and D'Aranda. In 1518, Lefevre studied Luther's writings, and in 1523 in the introduction of his French translation of the New Testament, he declared his conviction that the Bible is the only rule by which doctrines are to be tried and that justification is by faith alone. In 1525, Roussel, Farel, Vatable, and D'Atanda were persecuted and driven out of France as Lutherans.

In England, too, Lutheran ideas were introduced as

early as 1520. Fox, Thomas Bilney, Latimer, and Cranmer were decidedly followers of the German reformer. At Cambridge there was a White House called "Germany", where Luther's works were read by university students (1520), (Graebner, in *Four Hundred Years,* p. 257) with the result that a reform of the church was demanded in harmony with Luther's views.

Until 1531 the Whittenberg reformer's views on the Lord's Supper found general acceptance in England; then the Zwinglian interpretation supplanted it considerably. In Scotland books and tracts of Lutheran origin circulated as early as 1525. Patrick Hamilton returned to his native country in 1527 after having spent several years in Germany. His execution for preaching Lutheran doctrines and Tyndale's banishment stopped the reform movement in the British Isles temporarily. Here as in France the strongly neutralized government supported the papacy until Henry VIII failed to get his divorce from the pope, when the continental reform was in part adopted in the English church. The decentralization of the Holy Roman Empire and German particularism favored the reformation especially because Luther suffered many forms and usages of the old church to be retained.

1. Thus in 1517-1518 Luther denied the papal system of penance and indulgences and good works.

2. In 1519, he repudiated papal authority as a court of last resort in spiritual matters and denied that the mass is a sacrifice to God.

3. In 1520, he renounced the papal theory of the church and its sacramental system.

4. The same year he denied the prerogatives of the hierarchy and invited the German nobility to separate from Rome and establish a national church.

5. This destructive program was adopted by other reformers under his influence in Switzerland, France, the Scandinavian countries, and in England and Scotland.

(To be concluded.)

The Worship of Jesus in the New Testament.

Opening Address, 1931, of Southern Baptist Theological Seminary. By Prof. A. T. Robertson.

It is nothing new for Jews, Unitarians, Mohammedans to oppose the worship of Jesus. What is new is for a Baptist, supposed to be a Trinitarian, to preach about "The Peril of Worshipping Jesus". One of the greatest controversies in the history of Christianity was that between Arius and Athanasius at Nicea on this very issue whether Jesus was creature or Creator. Arius contended that Jesus is the greatest of creatures, but of like essence with God (ὁμοιούσιος). Athanasius held that he is of the same essence with God (ὁμοούσιος), a difference of only one small Greek letter (ι, iota) as the critics have sneered, but a difference that shook the very foundation of the Christian faith. For a while Arius seemed to be winning and it looked like *Athanasius contra mundum* as Paul felt at Antioch when even Barnabas was carried away by the hypocrisy of Peter and the other Jewish Christians under pressure from the Judaizers from Jerusalem after the glorious victory of Paul and Barnabas in the Jerusalem conference (Gal. 2:11-23; 1:1-10; Acts 16:6-38). But Paul withstood Peter face to face and saved the spiritual nature of the gospel against the sacramentalists (Gal. 2:14, and Athanasius won at Nicea the battle over Arius. If he had lost, it may be questioned if Christianity would have survived or what would have been left without the deity of Christ would have been worth preserving (J. B. Bury, quoted by T. R. Glover, The World of the New Testament, p. 28.) The Gnostics gave Paul a gigantic conflict over the Person of Christ as is seen in Colossians, Ephesians, and the Pastoral Epistles. With their theory of the essential evil of matter they had a philosophy that absolved God from the guilt of creating it. They postulated a series of *aeons* between

God and matter, one of whom was the Creator. When these oriental mystical theosophists, like the modern so-called Christian Scientists, became interested in Christianity, the place of Christ in their system at once became a live issue. They all gave him a place below God, though they worshipped angels (Col. 2:18). One wing of the Gnostics (the Docetics) denied that Jesus had an actual human body and held that he was all mere *aeon* or spirit, a phantom, but far below God in nature and power. The other wing (the Cerinthians) recognized the man Jesus, but held that the *aeon* Christ came on the man Jesus at his baptism in the form of a dove and left him on the Cross so that only the man Jesus died. This was the first Jesus or Christ controversy (the Jesus of history and the Christ of theology). Paul stoutly stood against both of these sects for identity of Jesus and Christ and the humanity and deity of Jesus Christ in bodily form (Col. 2:9).

There are two ways of looking at our subject and we had best use them both. Let us first see, if we can, how the disciples grew in their grasp of the Person of Christ, as shown in the Gospels and the Acts. Then we can see how the different New Testament writers look upon Jesus after he is returned to heaven and they seek to interpret him to their generation.

I. The Disciples with the Living Jesus on Earth.

The story comes in glimpses, but the progress is clear, though slow. There is, to be sure, the prophecy of the angel Gabriel to Mary in Nazareth concerning the Child Jesus who is to be called also Son of God, both humanity and deity (Luke 1:31, 35), and without a human father through the power of the Holy Spirit (1:34). But this supernatural agency is rejected by the modern Unitarians in spite of the direct witness of both Matthew and Luke and the implication in Paul, Hebrews and John

from the express statement of the pre-existence of Jesus Christ in heaven before the Incarnation. No criticism of manuscripts can eliminate the Virgin Birth and deity of Christ from Matthew and Luke for both Mary and Joseph are left puzzled with the problem of the origin and nature of this child in all the manuscripts. Mary treasured the words of Gabriel, of the Shepherds, of Simeon in her heart and watched her Boy grow beyond her comprehension with mingled fear and hope till she stands beside the Cross with the sword foretold by Simeon piercing her heart. But her day of vindication came as she and her other sons gather in the triumphant group in the upper room in Jerusalem (Acts 1:9-14). In epitome we see the problem of the Person of Christ wrapt up in the experiences of Mary as I have tried to show in *The Mother of Jesus; Her Problem and Her Glory.*

The wise men came to worship (προσκυνῆσαι) the child who is to be King of the Jews to the dismay of Herod the Great. We have no way of knowing how much they knew or believed and they vanish from the story.

John the Baptist proclaimed the arrival of the Kingdom of God with the coming of the Messiah whom he at once recognized as superior to himself (Math. 3:13). He heard Jesus called by the voice of God "My Beloved Son" (ὁ υἱός μου ὁ ἀγαπητός μου), (Math. 3:17) as he came up out of the baptismal waters. Later, when he saw Jesus he pictured him as the "Lamb of God, who takes away the sin of the world" in the language of Isaiah (John 1:29; Is. 6:3,7). But he went further and said; "This is the Son of God" (John 1:34), as he had heard the voice say. It is true that John had his time of doubt when in prison whether Jesus was the Messiah, the Son of God, as he had proclaimed, but that was only a passing cloud.

Of the first group of disciples it is Nathanael who dares call Jesus "the Son of God" (John 1:49) though, as with the Baptist, we cannot say that the use of this term called for actual worship, though Jesus in reply

termed himself a sort of Jacob's ladder between heaven and earth as the Son of Man (John 1:51). The Disciples (μαθηταί, learners) first followed Jesus as Messiah or Christ (John 1:41) and teacher (διδάσκαλος). Their wonder grew as they saw his miracles and heard his teachings. In fear, when Jesus is Master of the wind and the waves, they will say: "Who then is this that he commands both the winds and the waters and they obey him?" (Luke 8:25). How much Peter means when in the synagogue in Capernaum he calls Jesus "The Holy One of God" (John 6:69) is not clear. But he is plain on Mount Hermon when he says: "Thou art the Christ, the Son of the living God" (Matt. 16:16). A still nobler confession is made by Martha when Lazarus is in the tomb; "Thou art the Christ, the Son of God, the one coming into the world" (John 11:27).

The Disciples called Jesus "Lord" (Κύριος) also and Mary Magdalene will even say of him when dead "They have taken my Lord and I know not where they have laid him" (John 20:13). But Thomas, doubting Thomas, once convinced by the risen Christ, does not hesitate to say "My Lord and my God" (ὁ κύριος μου καὶ ὁ θεός μου, John 20:28). Jesus accepted this language, and, what is more, invited prayer in his name as to the Father (John 14:14; 15:16, 16:23); and urges belief in him as in the Father (John 14:1). "Whatsoever ye ask in my name, this will I do" (John 14:13). "If ye ask (me) anything, I will do it" (John 14:14). This is equivalent to a request to worship Jesus. "He that has seen me has seen the Father". "He that honors not the Son does not honor the Father who sent him" (John 5:23). Jesus often spoke of himself as the Son of man, but sometimes as the Son of God (John 11:4) and often as the Son in relation to the Father. He asserts also that he has power like the Father to send the Paraclete (John 14:16,26; 16:7). Jesus claims pre-existence with the Father before the Incarnation (John 17:5) and all power on earth and

in heaven (Matt. 11:27; 28:18). Jesus practically invites worship by inviting prayer to him and in his name. He claims world dominion and sends the disciples forth for world conquest, when they have received the Holy Spirit, the promise of the Father, whom Jesus will send upon them (Luke 24:29). He breathed the Holy Spirit upon them (John 20:22). The enemies of Jesus are grieved to see that Jesus claims equality with God and charge him with blasphemy. When he forgives the sins of the paralytic (Luke 5:21), Jesus admits the claim and heals the man to prove that he is equal with God. When he speaks of God as "My Father", the Pharisees repeat the charge of blasphemy (John 5:18): "Making himself equal with God" (John 5:19-47). When put on oath before the Sanhedrin to say whether he claimed to be the Son of God, Jesus boldly said "yes" when he knew that they would condemn him to death (Matt. 26:63); but he also asserted his right to sit in judgment at the right hand of God. The devil, like the demons, recognizes the deity of Jesus, the Son of God and tries to inveigle him into worshipping him.

II. The Conduct of The Disciples When Jesus Has Ascended.

Joyful praise and worship (many manuscripts in Luke 24:52 προσκυνήσαντες αὐτόν). When the Holy Spirit did come in power, as Jesus had promised, Peter boldly claimed that Jesus was raised to the right hand of God (Acts 2:33). It is certain that the apostles preached and baptized in the name of Jesus. Stephen prayed directly to Jesus when the Sanhedrin stoned him: "Lord Jesus, receive my spirit" and "Lord, lay not this sin to their charge". Prayer, real prayer is worship. So here is worship of Jesus, the Son of God, on par with the Father, under the guidance of the Holy Spirit, within a few years after the Ascension of Christ. When Saul is converted,

he says: "What shall I do, Lord" (the Lord Jesus as we see in Acts 9:7) in surrender to Christ. Ananias in Damascus says: "Behold it is I, Lord" (Acts 9:11). And does not Peter address Jesus as "Lord" (κύριε) in the vision and prayer on the housetop in Joppa (Acts 10:14)? Jesus is pictured in Revelation 5, as receiving worship in heaven from all the four and twenty elders, the four living creatures, from the angels, and from myriads of redeemed ones, a thing that no mere creature should receive. When John started to worship the angel in heaven, the angel rebuked him and forbade him (Revelation 22:9).

III. The Interpretation of Jesus by the New Testament Writers.

Here again we see the same story of increasing, but general acknowledgment of the deity of Jesus Christ. The oldest known part of the New Testament, the Logia of Jesus (the Q of criticism) or the non-Markan portion of Matthew and Luke definitely presents Jesus as the Son of God. We find it so in the record of the temptations of Jesus (Matt. 4:3, 6; Luke 4:3, 9), and in the wonderful Johannine-like passage in (Matt. 11:26 f and Luke 10:-21 f). Likewise in Mark's Gospel (one of the oldest documents) we find Jesus called the Son of God (Mark 1:11) and Jesus on oath admits that he is the Messiah, the Son of the Blessed (Mark 14:61 f). If one turns to the Epistle of James, the least theological or doctrinal of the Epistles, written by the half-brother of Jesus, he will find the Lord Jesus Christ on a par with God (1:1) and in 2:1 James urges "faith in (objective genitive) our Lord Jesus Christ the Glory (the Shekinah)". I have developed this argument in *The Christ of the Logia.*

Paul's Epistles teem with passages that assume or prove the deity of the Lord Jesus Christ on a par with God the Father from Thess. 1:1 to II Tim. 4:18,22 If

one is in doubt on this score, he has only to turn to I Cor. 12:3) where Paul affirms that no one can say "Lord Jesus" (Κύριος' Ιησοῦς) and mean it in the full sense "except in the Holy Spirit". Already the emperor-worship was challenging the worship of Jesus. One recalls how in the second century Polycarp refused to say "Lord Caesar", but stubbornly said "Lord Jesus" and because of it was put to death. This refusal of Christians to worship the emperor was the chief reason for the long and bitter persecution by the emperor. Their loyalty to Christ as Lord and Saviour is witnessed by the millions buried in the catacombs. Paul places Christ on a par with the Father as Creator and Sustainer of the universe in Col. 1:15-25, "that he may become first in all things". In Col. 2:9 he flatly says: "In him dwelleth all fulness of the Godhead bodily". In Romans 9:5 the word θεός is clearly applied to Christ as "God Blessed forever". In Titus 2:13 Paul, referring to the second coming of Christ, speaks of "the blessed hope and appearing (ἐπιφάνειαν) of our great God and Saviour Christ Jesus" as his language has to mean. In Phil. 2:5-11) Paul pictures the pre-incarnate Christ in the form of God and equal with God and the added glory after the incarnation when the Lord Jesus receives added glory because of his humanity added to his deity, "that at his name every knee may bow of things in heaven and upon the earth and under the earth", as clear a statement of the worship of Jesus as that in Revelation 5.

In the Epistles of Peter we find the same story. He speaks of "the God and Father of our Lord Jesus Christ" (I Peter 1:3) as Jesus does to Mary Magdalene (John 20:17) and as Paul does also (Col. 1:3). In II Peter 1:1 we have the clear-cut language "in the righteousness of our God and Saviour, Jesus Christ" as the Greek has to mean (one article as in 1:11). Jude (verse 17) speaks of "the apostles of our Lord Jesus Christ" as (in verse 21) "waiting for the mercy of our Lord. Jesus Christ"

The Epistle to the Hebrews at once (1:3) exalts Jesus as "the radiance of the glory and the express stamp of his (God's) substance" (essence, Athanasius's language), upholder of the universe, seated at the right hand of his majesty on high. Then he proceeds to prove that Jesus as the Son of God receives the worship of the angels (1:6) and as the Son of man fulfils man's highest destiny even by his death (2:9) and how his very humanity pleased the Father and qualified Christ to be a sympathetic high-priest (Heb. 2:9-18). Jesus is God's Son over God's house and so calls for more honor than Moses (Heb. 3:1-6). He is a sinless priest and so no mere man (Heb. 4:15) and we are expected to come boldly to the throne of grace to obtain mercy from Jesus (prayer and worship). Jesus is the Great Shepherd of the sheep, who watches over his fold (Heb. 13:20).

The glorious picture of the triumphant Christ Jesus is completed in the Johannine writings. As the pre-incarnate logos (Word) he was θεός (John 1:1), the Light and Life of the universe. He became (ἐγένετο) flesh (John 1:14) and the author beheld his glory as of the only begotten of the Father. In a word he calls him "God only-begotten (μονογενὴς θεός) according to Aleph B, "the one who is in the bosom of the Father". "He interpreted (ἐκεῖνος ἐξηγήσατο) God to men. Only in Jesus Christ do we see God and understand him. It was to show this that John wrote his Gospel (20:30 f), "that ye may keep on believing that Jesus is the Messiah, the Son of God, and that believing ye may keep on having life in his name". Life can be found nowhere else save in God's Son, not as a mere man, but as the Risen and Reigning Son of God. Jesus is on the throne with the Father, but he is through the Holy Spirit leading the hosts here on earth. The aged John never faltered in his faith in Jesus Christ with his actual humanity (I John 1:1-4), and his present power as Redeemer and Advocate on high (I John 2:1 f) in spite of antichrists and all heretics. He will carry on

to the end and it will be a victorious end. That is the message of the Apocalypse, the certain final victory of Christ over Satan and all his devices and helpers. Jesus receives worship now from the redeemed in heaven. He is coming to earth in due time to complete his conquest. The last words in this remarkable book are a prayer to Jesus as Lord; "Amen, come, Lord Jesus". Meanwhile, till he comes, let us toil and trust and wait for and worship the Lord Jesus Christ, our Saviour, Redeemer, King of Kings and Lord of Lords. The crowning day is coming. Let us crown Him now and sing "All Hail the Power of Jesus Name" now.

Book Reviews

I. BIBLICAL, LINGUISTIC AND MISSIONARY.

Outriders for the King. By W. Thorburn Clark, Richmond, Va., 1931. Foreign Mission Board. 153 pages. Paper and cloth, 50 and 75 cents.

Pastor Clark attracted so much favorable attention by missionary sketches written for the publications of the Sunday School Board at Nashville that he was induced to prepare some for a study book. He has selected one pioneer from each of six Southern Baptist mission fields, the names being Yates of China, Bowen of Africa, Taylor of Italy, Cheavens of Mexico, Ginsburg of Brazil, McCollom of Japan.

The sketches are compilations from books, well done, highly interesting and instructive. They will be useful for acquainting the present generation with the experiences of those who endured and achieved in the days of pioneering, and foundation laying.

W. O. Carver.

Europe and the Gospel. By Everett Gill, D.D., Th.D., European representative of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., 1931. Education Department of the Foreign Mission Board. 174 pages. Paper, 50 cents; cloth 75 cents.

Dr. Gill is gifted with the historical sense and has a wide knowledge of history. He is an enthusiast for the Kingdom of God. He has had a long experience as missionary and missionary director in Europe. This gives him splendid equipment for the work of writing such a book as this, and he has produced a work of rare merit. It is just such a book as Southern Baptists sorely need, for most of us are very provincial in our outlook on the world and on the work of the world's Christianization. We have been lacking in any book that would give us an under-

standing of the work we are undertaking in Europe. This book will be an education for many Southern Baptists, and one would like to hope that its readers would be millions. Nor is it at all a work to be confined to Baptists. Dr. Gill is a cosmopolitan Christian and an accomplished gentleman, whose courtesy and appreciation of all who seek the good of men and the glory of God lead him to see with sympathy all that others are doing. His book should be most highly appreciated by all students of European Christianity, and its prospects for the future.

Two chapters give historical and statesmanlike views of Europe as a whole, discussing seriously the problems of the white race in the present world.

Then a chapter is devoted to each of the five countries with which Southern Baptists are fraternally associated in their task of giving to Europe a fuller understanding of the simple and free Christianity of the New Testament. These chapters give the general background, the religious history in outline, and briefly but comprehensively the Baptist history and outlook.

For private reading and for study classes this is an unusual book, and most timely. W. O. Carver

The Fourth Gospel and the Life of To-day. By Mary Redington Ely Lyman. 1931. The Macmillian Co., New York. 156 pages. Price $1.50.

Mrs. Lyman is a Ph.D., of the Divinity School of Chicago University and Lecturer on the English Bible at the Union Theological Seminary and Barnard College. She writes well and has already shown her interest in the Johannine literature by a volume on the "Knowledge of God in Johannine Thought." She knows much of modern criticism about the Fourth Gospel, is certain that the Apostle John did not write it without knowing who did, does not believe that Jesus actually spoke the great "I am" passages though the writer apparently did. She undertakes in a skilful, though unsuccessful way, to show the great spiritual worth of this Gospel for modern life even though the

events and discourses are not factually historical, but only dramatically true. It all sounds pleasing, but one has only a dreamy, legendary picture left in spite of her learned words.

A. T. Robertson.

Word Pictures in the New Testament. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Professor of New Testament Interpretation in The Southern Baptist Theological Seminary, Louisville, Ky. Richard R. Smith, Inc., New York. The Sunday School Board of the S. B. C. Nashville, Tenn.

Volume IV: The Epistles of Paul. 1931. 634 pages. $3.50 net.

The three volumes already published in the series are: Vol. I, Matthew and Mark; Vol. II, Luke; Vol. III, The Acts. Volumes V and VI will complete the series.

Dr. Robertson is an authority on all that relates to Paul. Few men, if any, to-day know the mind and heart of Paul so well as he does. He is a master interpreter of Paul's Epistles. His keen insight into the working of Paul's mind is nothing short of marvellous. It would seem that he makes every field of literary learning contribute to the understanding of Paul's meaning.

Manifestly this volume is the work of an expert in the Greek of the New Testament. Dr. Robertson illuminates every passage he touches. When he takes up a phrase, he throws, as it were, a brilliant spot-light on it; and there appear the exact shade of meaning and the delicate coloring of thought. When he touches a word, he strikes fire at every stroke; and each page seems a shower of brilliant sparks illuminating a field in the wealth of riches in Paul.

Dr. Robertson is at his best when interpreting Paul. This volume is a gold mine for the student of Paul, for the preacher, and for all who should understand Paul. In the author's hands Paul is tremendously alive for the modern world. From this volume one will get a new and richer appreciation of Paul and of Jesus Christ.

W. Hersey Davis.

Die Pastoralbriefe. Von Martin Dibilius. Zweite völlig neu bearbeitete Auflage. 1931. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 101 pages. Price, im einzelverkauf M. 4.50, geb. M. 6; in der subskription M. 4, geb. 5:50.

This volume is number 13 in the thorough revision of the *Handbuch zum Neuen Testament.* It is a compact and scholarly treatment of the chief points in the interpretation of the Pastoral Epistle. In the *Einleitung* Dibelius has a careful discussion of Dr. P. N. Harrison's objections to the Pauline authorship. He points out that the alternative is either to consider the Epistles genuine or spurious. He thinks little of the notion of genuine "scraps" worked over for someone else. There is a real unity throughout and no valid reason exists for the existence and use of such supposed Pauline scraps by a later writer. This whole series is well done and worthy of careful study.

A. T. Robertson.

The Missionary Message of the New Testament: The Acts of the Apostles. By F. Townley Lord, D.D. 140 pages. **The Epistle to the Romans.** By Henry Cook, M.A. 137 pages. Published by the Carey Press, 19 Furnival St., London, handled in the United States by The Judson Press, Philadelphia. British price 2|6. American price not stated.

It is a good idea to cover the New Testament with little volumes setting forth the Missionary Message from the angle of the various writings. Both these volumes are scholarly and deal with sympathetic insight with their subject. They are more general and rather more discursive than one would expect from the title of the series. It would seem, also, that there might have been more conference and better understanding how each writer would deal with his particular section.

The work on Romans has two chapters introducing the Epistle; four discussing Sin; four on Salvation; and, lastly, five dealing with The Missionary. Mr. Cook uses Paul's outstanding teachings on these topics in Romans, and also introduces words from Paul in various other writings. Similarly,

Dr. Lord takes a series of topics and uses Acts to develope and support his positions, rather than following a definite missionary course through the Book as Luke developed it. As Cook takes a theological turn in Romans, so Lord pursues an ecclesiological interest in Acts.

In thus describing these words one does not mean to criticise the method but to explain it. In the case of The Acts, however, one must raise the question whether the author really grasped Luke's structural idea or his dominant interest in the writing.

Both authors have done good work in presenting the missionary teachings of these books. Their space was limited, and it is to be regretted that both omitted so much of the teachings that would have been eminently useful. W. O. Carver.

God's World. By Cornelius H. Patton, New York, 1931. Richard R. Smith. 297 pages. $2.50.

"By every consideration of his religion the Christian is required to be a cosmopolitan. Such an attitude with him is both a duty and a privilege." This book of Dr. Patton will help Christians to be cosmopolitan. It begins with analyzing certain pertinent "World Facts" which help us to understand the present world in which we live, as God's world in its essential character and purpose. Then we have a section dealing with present "World Conditions", in which we see our world as "hungry", "ailing", and "groping". Our attention is then directed to "World Forces" with which we have to reckon to-day, closing with a presentation of "a possible world" in the making of which God invites man's co-operation, while at the same time God is the author of the ideal and the guiding factor in the making.

Dr. Patton has long been one of the major missionary statesmen, and yet it is not easy to read after his name the words "Secretary Emeritus of the American Board", for few would think of him as an old man. It is good that he still helps us look out on the world as it is and as it is to be.

Certainly the time has come when no one may rightly call himself Christian who does not see the world as God's world and the church as Christ's instrument for making this God's world. May Dr. Patton have a wide reading audience for his prophetic message. W. O. Carver

Das Johannesevangelium übersetzt und erklärt. Von Dr. Fritz Tillmann, O. Professor der Theologie an der Universität Bonn Vierte neu bearbeitete Auflage. Peter Hanstein, Verlagsbuchhandlung, Bonn, Germany. 364 pages. Brosch. M. 11. 80, gebunden M. 14. 30.

The first edition of this careful translation and commentary appeared in 1914. The author has an able discussion of the Johannine problem and stands by the Apostle John as the author except 21:24, which was inserted by a circle of disciples in Ephesus who endorsed the Apostle John as the author. The comments are on the German translation, not on the Greek text, but it is a painstaking and scholarly piece of work.

A. T. Robertson

II. SOCIAL, PSYCHOLOGICAL AND EDUCATIONAL.

Improving Religious Education Through Supervision. Frank M. McKibben. The Methodist Book Concern, 1931. 256 pages.

Professor Shaver, Chairman of the Editorial and Educational Section of the Religious Education Association, declares in his introduction that "The curriculum is ninety per cent teacher." At scarcely any point has greater improvement been made within the past decade than in the quality of curriculum materials for religious education. All too often, however, as Prof. Shaver points out, these better materials in the hands of untrained leaders have produced disappointment and discouragement. "The training of leaders for the teaching task must parallel the introduction of higher types of curricula."

All too often teacher training has been detached from actual class room situations. At certain intervals the teacher studies a text on teaching or some related subject, usually under high pressure over a brief period of time. The connection between the ideas presented in the text and the problems and difficulties of the teacher in the class room is not always apparent. The teacher may make an excellent grade on the examination yet go back to his work with scarcely any fundamental changes in method.

Dr. McKibbon does not propose to eliminate the traditional type of teacher training, but he would supplement it with Sunday-by-Sunday supervision. The supervisor is a trained, skilled, sympathetic observer and adviser, who sits in with the teacher, studies the total situation, and then conducts private and group conferences looking toward improvement.

Dr. McKibbon sets forth the following functions of supervision, the detailed development of each of which constitutes the heart of the book:

"(1) To diagnose the educational situation in order to discover what is right and what is wrong in the factors entering into it, tracing causes of inefficiency and poor results to their sources.

"(2) To prescribe remedies and make use of those factors which will bring about a better educational situation and better results.

"(3) To keep the objectives of the school clearly before the minds of all who are working in the school, including the children.

"(4) To develop a comprehensive and balanced curriculum by which these objectives may be achieved.

"(5) To test teachers with respect to the results being achieved."

Many pastors are inquiring seriously as to what is their place in the Church School. They are not satisfied to teach a class, nor do they want to dissociate themselves from the teaching service on Sunday. Dr. McKibben believes that the pastor's greatest single service is at this point of supervision. In

the same way, the superintendent of the Sunday school, if he has sufficient educational equipment, can render a vastly greater service through supervision than by ringing bells, making announcements, and conducting "programs." The technique of supervision is not particularly difficult, but requires thorough understanding of the meaning and functions of supervision, and can be successfully carried on only by one who has had proper training. This book forms the basis for such training, and is indispensably valuable to one who would like to undertake the role of supervisor. G. S. Dobbins.

Religion and Life: Being the William Belden Noble Lectures, delivered in Harvard University, 1930. By W. B. Selbie, M.A., D.D., Principal of Mansfield College and Hon. Fellow of Brasenose, Cambridge, Harvard University Press, 1930. 135 pages. $1.50.

Principal Selbie, in these lectures, laid hold firmly on such central vital topics as Religion and History, The Psychological Interpretation of Religion, Belief in God, Religion and Ethics, The Christian Contribution, and Eternal Life and discussed them with intelligent frankness that left no room for complaint of dogmatism, ignoring of 'Modern knowledge' or Modern views. Nor does he leave any question of his rational conviction of the necessity for the essential Christian interpretation for right understanding of reality, and of the living energy of a personal God for the attainment of ideal ends in our real world.

Every page reflects wide reading and sustained thought in the terms of eternal values and of modern discoveries and reflections.

Here is close reading with rich reward. The author deals frankly, courteously and effectively with Julian Huxley, Walter Lipmann, Middleton Murry; quotes confirmation freely from scientists, philosophers and theologians of different countries, all incidentally to the progress of his own lines of thought.

It is a fine little work in present day apologetics.

W. O. Carver

The Christ of the Classroom. Norman E. Richardson. The Macmillan Company, Nw York, 1931. 372 pages. Price $1.75.

The subtitle of Prof. Richardson's book is "How to Teach Evangelical Christianity," and his thesis is that the teaching needed for today must follow the essential principles of method laid down and illustrated by Jesus. Dr. Richardson declares in his introduction that the book was written because of a conviction that, if religious education is to be Christian, it must find its primary ideals, its guiding principles, and its technique in the teaching ministry of Jesus Christ.

Prof. Richardson makes this significant statement: "After twenty years of thoughtful observation and study, the writer is forced to conclude that certain modern trends in the American religious education movement are out of line with this priceless Christian heritage. They reflect the influence of two kinds of leaders. First, those who have undertaken to carry over, into this field, unadapted principles and modes of procedure which have been developed in the field of secular education. Second, those who have been shown a conservatism amounting almost to superstition and have decried any attempt to control spiritual development. The sincerity of these leaders is not questioned. But it is feared that in their eagerness to locate pomegranates, figs, and big bunches of grapes, they have overlooked the giant sons of Anak."

The way out of this fog of liberalism on the one hand and ultra-conservatism on the other is, according to the author, a return to the theory and practice of education as embodied in the ideas and methods of Jesus himself. The redemptive purpose of Jesus, the truths which he revealed, and the methods by which he communicated himself and these truths, are inseparable. This being true, Prof. Richardson insists that Christian education, when properly understood, is "simply an effective, Christlike way of doing for those whose righteousness is immature, defective, or blighted by moral delinquency, what Jesus Christ accomplished as a teacher, working with individuals and with a group of chosen disciples. The gospel of

Jesus Christ can be taught as well as preached; it can be learned as well as heard. Christian educators need to master the technique of teaching the gospel so effectively that it will be learned, not partially learned, but learned in all the ways by which learning is achieved."

It is refreshing to see how this veteran teacher, fully acquainted with all the "best" and "modern" methods in education, discovers in Jesus every essential characteristic of the most approved educative technique. He does this simply, naturally, without straining or special pleading, so that one goes away from the study realizing that it is no mere figure of speech, but a scientifically accurate statement of fact, to designate Jesus "the Master Teacher." Others have sought to describe the method of Jesus as a teacher; one of the unique values of this book is that it shows how indissoluble are the method and the message of the Master.

The concluding chapter, "Whither Bound, Religious Education?" has a prophetic note. The author analyzes the causes of confusion in the field of religious education today, and shows that the religious education must cease to be an imitator of the secular teacher, and boldly make conquest in his own name. In the midst of so many voices proclaiming the supremacy of behaviorism, structuralism, mechanism, psychological determinism, and the like, it is encouraging to hear a great teacher speaking bravely and plainly words like these, with which the author concludes the book.

"To build up a program of religious education, dedicated to the sublime task of hastening this movement back to spiritual reality, involves a vast amount of patient research and experimentation. Vital relationships will have to be maintained among educational institutions that are sympathetic with this point of view. Intellectual co-operation with outstanding leaders and familiarity with the total current literary output of the movement will be involved. Intimate and sympathetic teamwork within the great boards of the Church will be a practical necessity. Numerous interdenominational and other contacts are indispensable. The rapid, further development of re-

search facilities are necessary. The active moral support and confidence of the entire Church is particularly essential. Suitable endowments will have to be raised. But, above all, those who labor professionally in this field will need to know Jesus Christ and to try, humbly, to live the life which he makes available to those who devoutly trust him as Savior and Lord.

"All this is utterly impossible without widespread and effective intercessory prayer on the part of the churches. Unless such a volume of intercessory prayer as now supports and undergirds the foreign and home missionary enterprises of the Church, is directed toward this cause of Christian education, it cannot hope to do what God expects of it. But with the sympathetic support and confidence of the Christian Church, as the adult members of the Church become increasingly appreciative of educational processes and their possibilities, a new era of victory for organized Christianity will surely be inaugurated." G. S. Dobbins.

The Martyrs, A Study in Social Control. By Donald W. Riddle. University of Chicago Press, 1931. 231 pages. Price $3.00.

This somewhat tedious and rather strained volume, is an interesting book of its type—they are legion—, and aside from the youthful pose (characteristic of his university) in the preface his spirit is excellent, even though his product is not new. It is impossible to "explain" any district phase of Christian History on purely natural and social grounds.

There are nine chapters in the book, the first six of which are very much alike; one feels that they contain too much repetition, too much forced reasoning and too little variation and originality. The last three chapters, perhaps should have come first, and in different order. The main trouble with all writers of this sort is their failure or refusal to consider the essential strength of Christianity; i. e. that *Christians* possess an abiding sense of new life and power in Jesus Christ, and that *His* presence is with them, especially in times of stress.

There was much persecution before there was real conflict between church and state, as such, and besides, this conflict, even later, was never solely one of "loyalty to groups." More often the conflict was individual, and concerning vital principles and spiritual insight. It was persecution that hastened, and finally, solidified organization, rather than that group control provided sanctions for martyrdom. It is quite easy to confuse the symbolic language of early Christians with the perversions made much later by Rome. By assuming to discount the supernatural, any writer is forced to much useless and strained special pleading.

One believes that the author greatly weakened his book by devoting, and at the *close,* a rather lengthy discussion on New Testament criticism. It is of small concern that one disagrees wholly with the author in dates, documents, exegesis, theology, etc. But this is supposed to be a social and psychological study of an important and generally known phase of Church History. One respects wrong conclusions, if fresh, even if borrowed. However, one senses throughout the sympathy and reverence, generally so lacking in those whom the author follows, in his dealing with Christianity and its sacred writings. After all, one believes, the real contribution of the book will be along the line of any history it may contain, rather than anything it may contribute to psychological, social or religious control.

F. M. Powell.

Recreational Materials and Methods. E. O. Harbin. Cokesbury Press, Nashville. 1931. 304 pages. Price $2.00.

Increasing interest is bieng manifested in plans for social programs in the church and under its auspices. Many will recall the author's "Phunology," and "Paradology." This volume is different from most books of the sort in that it carries along with concrete suggestions a wholesome philosophy of play and recreation. The publishers indicate six chief purposes of the book:

1. To aid recreational leaders to discover the purposes of a recreational program.

2. To help them to develop the techniques of leadership.

3. To help them to see the possibilities for a varied recreational program.

4. To cite them to materials and methods useful in doing a good recreation job.

5. To provide guidance to teachers of recreation courses.

6. To offer a brief for the promotion of recreation by the Church, and to stress the importance of a Church-centered recreation program.

In the achievement of these purposes the author shows that a church must realize the need of a play program, it must adopt certain guiding principles in choosing and promoting play, it must work out a continuous and constructive program, it must develop the right type of leadership, it must secure reasonably adequate equipment. No book that has come under the writer's observation in recent years is so rich in helpful suggestions and thought-provoking discussion of the play-problem and play-program as Mr. Harbin's valuable contribution.

G. S. Dobbins,

Producing Your Own Plays. Mary M. Russell. Richard R. Smith, Inc., New York, 1931. 139 pages. Price $2.00.

Mary Russell has produced some of the best books available for religious dramatics. She will be remembered by her *Dramatized Stories, Dramatized Bible Stories for Young People,* and *Pageants for Special Days in the Church Year.* Interest in the dramatic method of presenting religious truth has been growing through the years, and many church schools and young people's societies have made dramatic presentation one of the regular features of their work. While occasionally a skilled leader succeeds in securing superior results, as a rule the observer is impressed with the crudity of these attempts. Miss Russell proposes in this book to place at the command of the amateur all

the technical information which will ordinarily be useful concerning the selection of the cast, the details of costuming, lighting, makeup, and other such matters which lift a play out of the field of lifeless performance and give it the virtues of art and effectiveness. The value of the book is indicated by such chapters as, "Who Shall Be in the Cast?" "Building an Individual into a Character," "Making Scenery More Than Just Scenery," "Lighting Made Artistic Rather Than Garish," "Hows and Whys of Make-up," "The Finish," etc. The Appendix contains some excellent suggestions as to how dramatics may be made possible for the rural church, and an excellent list of sacred plays and pageants is given. G. S. Dobbins,

Putting the Church on a Full Time Basis. A. W. Beaven. Richard R. Smith, Inc., New York, 1930. 236 pages. Price $1.00.

Dr. Beaven, who recently became a Seminary president, had a long and successful career as pastor of the Lake Avenue Baptist Church, Rochester, New York. This book proposes to show "how one church put religious education in the home; developed leadership in the church; inaugurated the 'three period session' plan in the Sunday-school; instituted week-day classes; financed the church work—worthy of a big business; touched the whole life of a city."

The plans and ideas described by Dr. Beaven are not startlingly new or original, but they indicate brilliance of leadership, ability to use and handle people, a constructive imagination, a highly practical turn of mind, a love of the dramatic and unusual, an unconquerable optimism. As the pastor reads, he will no doubt be stirred to experiment with some of the plans which Dr. Beaven so attractively sets forth. He may be like the boy who returns from the circus to set up a trapeze in his own barn and do "stunts", especially if he undertakes to imitate the inimitable Dr. Beaven. Notwithstanding the folly of such imitation, any alert pastor will find numberless suggestions that will set his mind going in fruitful directions.

Pastors who are struggling with the problem of attendance on the morning worship service will be especially interested in Dr. Beaven's dscussion of the "three period plan." This plan undertakes to bring the whole church into the worship service, and then to provide an educational period sufficiently long and comprehensive to get real results. He assures the reader that even children can be kept three hours or more busily and intensely interested if the right sort of program is put on. His discussion of evangelism and finance is valuable and informing.

Pastors who are not satisfied to stay in the old ruts and follow the old routines will find in this book a wealth of material for building a church program that is different.

G. S. Dobbins.

The Quakers as Pioneers in Social Work. By Dr. Augusta Jorns. Published by the Macmillan Co. 269 pages. Price $2.00.

This book was originally written in German in 1912. It has been translated into English in order to remind the public, and Quakers in particular, of the traditional attitude of Quakerism toward industrial and social problems, and to urge upon that communion to a new and more determined part in the solution of our modern social problems.

After a brief outline of the Quaker movement from its beginning there are chapters setting forth the activities of Quakers in poor relief, education, temperance, the care of the insane, prison reform, and the abolition of slavery. Much space is given to the early work of Fox, as also of Bellers, Frederick Eden and his associates, in their relief programs, and plans for the prevention of social dependency and delinquency within the ranks of their own faith. And it is a noble record. "Quakerism has never dissociated industry and social life from the religious sphere of action. It was the ultimate utilization by other groups of the experience which the Quakers gained in the limited confines of their own communities that lent to their social work its wider significance."

The author in his concluding chapter relates the service of Quakers to their fundamental principles and makes a plea for a new association of conscience and commerce in a living sense of social responsibility. J. B. WEATHERSPOON.

The Harvest and the Reapers. Harry Maurice North. Cokesbury Press, Nashville. 1931. 207 pages. Price $1.25.

Dr. North is a North Carolina Methodist minister of many years experience in the pastorate and in practical evangelism. He believes that the winning of others to Christ is the supreme business of churches and of individuals, and his especial concern is that Christian business men should become effective soul winners. His emphasis is not primarily on getting men to "accept Christ," "receive salvation," "make a personal surrender," "line up with the church," and the like; rather he insists that the revival we need today is the kind that will bring us back to New Testament ethics, where we shall take Jesus seriously, and live according to his teachings. This new emphasis in evangelism he thinks will bring in a glorious new day for any church that will undertake it in dead earnest. "Not only will it mean the salvation of sinners and the nurture of little children, but the Church itself will be renovated and ennobled in spirit, and be lifted out of its small and selfish setting. In its devotion to the larger ministries of the kingdom it will be saved from local strife and jealousies. A sense of mission will come to it; a consciousness of partnership with the Christ."

Dr. North insists that the lives of business men have become too complicated. Their time is wasted in too many organizations and efforts that are of little ultimate consequence. He points out that Chambers of Commerce, social clubs, welfare societies, fraternal orders and the like stress moral standards for their members, better living conditions for the community, free sentiment for good things, but they fail to save men from sin. "They have no altar, no passion for the lost, no message of redemption; these things are not contemplated in their char-

ter or plans." Yet, the average business man takes these interests more seriously than he does his church. If the church is to survive, therefore, as a vital force in the lives of men it must make men realize that it has the greatest of all messages and performs the greatest of all services. The author speaks convincingly when he says, "Nobody else has such a message as we have; Christ, redemption, salvation, peace, joy, eternal life. This is the gospel, the good news, which the Church has been appointed to convey to the world. Tidings of this sort will arrest the attention of all classes when it is rightly presented to them. The Church both can and should throw its collective influence on the right side of great moral questions, whether they be local, national, or international. It may even work along with other organizations not strictly of a religious nature, but it should hold as central the matter of applying the gospel to the hearts and lives of men.

The book is filled with inspiration and suggestion looking toward effective evangelism on the part both of the minister and of the laymen of a local church. One of the finest chapters in the book is, 'How Jesus Drew Men to Himself." Other valuable chapters are "Leading Young People to Jesus," "Evangelism in the Country Church," "The Pastor As Winner of Souls," "Evangelistic Subjects and Texts."

G. S. Dobbins.

Marriage in Church and State. By T. A. Lacey, M.A. Samuel R. Leland, New York. 249 pages. Price $2.50.

This is a master discussion of a perennially interesting subject. The threefold "division" runs all the way through, viz., the natural, the Christian and the civil "sides" of marriage, and the whole subject is treated historically. There is, perhaps, a little too much of the "medieval" in certain parts, and too much of the Anglican in all parts, but once the "lingo" is grasped, one believes that the reader will find here the best and sanest discussion on the entire subject of marriage to be found.

This book is one of a series of works by noted scholars of the Church of England along "theological lines." Canon Lacey is a great writer and a greater thinker. The quotations are rich and varied and all in all, one is thrilled with the entire book. The historical parts are as interesting as they are trustworthy. The "legal" side comes in for apt treatment, and all phases are linked with the main thesis: that above all and back of all, marriage is a natural union, and as such, has its own law. One will disagree with some interpretations of the author, but one will never discredit the insight, the research and the fair and high-mindedness of the author. F. M. Powell.

Games We Like Best. Lynn and Katherine Rohrbough. Richard R. Smith, Inc., New York, 1931. 184 pages. Price $1.50.

"What shall we do at our church social?" is frequently a perplexing question for those in charge of the program. The old games and stunts grow tiresome, and the young people particularly demand something original and fresh. The compilers of this book have drawn on a hundred leaders of social recreation scattered throughout the United States, each of whom has contributed to this practical collection of usable games. Many of the ideas are "brand new," and will make instant appeal to the recreation leader. All who are charged with responsibility for social occasions where wholesome fun is demanded will want to add this book to their collection.

G. S. Dobbins.

III. HOMILETICAL AND HISTORICAL.

Since Calvary, An Interpretation of Christian History. By Lewis Browne. The Macmillan Co., 1931. 443 pages. Price $3.50.

The author divides his work into "six books", under headings: "A Faith is Born, 29-70", "The Ordeal of Childhood, 70-323", "The Church Grows Up, 323-800", "The Halcyon Years, 800-1415", "The Break Down, 1415-1648", "The Ordeal of Survival, 1648—". Under these headings are discussed with varying skill, certain phases of interpretation which seem to suit the author's purpose. One's first thought, in beginning the book, was that the purpose of the author was to ridicule certain writers from whom he gets many of his wild ideas; for if he meant to shame some co-called Christian writers from whom he often quotes and logically exaggerates, he has done an excellent job. But a second thought was that the author is a Jew who has lost his way and is trying to discredit anything spiritual or beautiful in Christianity.

The first "book", the part dealing with the New Testament, is certainly "without form and void". The account of Pentecost (page 11 and 12) indicates that the author has been in the Orient, but gives no evidence that he has sympathy with or knowledge of Christianity or the New Testament, e. g. According to his account, Pentecost was the natural outgrowth of fumes, filth, flies, fanaticism and intense heat! In fact the greater part of "Book one" seems to have eminated from an Oriental Dive in which the smell of dope and Arabian lack of sanitation had combined to form an Atheistic Ghetto. Certainly if the author were over burdened with satire, often cheap, he scarcely could have found a better outlet than book one.

The feature of the rest of the volume is the selection of all weaknesses, misrepresentatives, fanaticisms and foibles of Christianity, through the ages, and to present them as the *norm* rather than the exceptions. His distortions and exaggerations would be amusing if they were not presented as *history*. The

"wildest of imaginings" are put along side the common-property facts of history in this volume, as is equally true of his "This Believing World", The amazing thing is that not only the average student, but some scholars will give acclaim and sanction to such drivel. In "venting his wrath" upon the Roman Catholic Church, along with other perversions of Christianity, he often does not exaggerate, due to the simple fact that this is generally impossible.

The studied conclusion is that the author has produced about the rankest, generally the least historical, and unusually the most puerile account of Christianity one has found. The binding and printing are excellent, but apart from many common facts of history which cannot be altered, one finds little that is useful or commendable in the rather large volume.

F. M. Powell.

Mysticism in Christianity. By W. K. Fleming, M.A., B.D. Samuel R. Leland, New York. 282 pages. Price $2.50.

This is another of the volumes in the series, "Library of Historic Theology", by famous Anglican scholars, and is one of the very best in that series. To thoroughly review the book would require a partial reproduction, since one would find it difficult to slight any part of it. Indeed, one will not neglect any part once the reading has begun, for to one interested at all in Church History, this is a fresh and comprehensive treatment of a vital and significant phase of all Christian History. The false notions that have grown up around the terms "Mystic" and "Mysticism" are dissipated here, and after giving a clear conception of what mysticism is and is *not*, the author gives a remarkably clear, interesting and historical account of mysticism as it is revealed in the various ages, countries and persons that make up its many sided story. One believes this is a book the student will retain and prize and return to again and again. It is a classic in its subject and range.

F. M. Powell

The Word We Preach. Edited by W. H. Rogers, D.D. Published by the Judson Press. 287 pages. Price $1.50.

"The purpose of this book of sermons by representative ministers of the Northern Baptist Convention is threefold: First, to glorify the Living Word, the Lord Jesus Christ, whose name is exalted on every page. Secondly, to expound the Written Word, which reveals the Incarnate Word, and which is magnified in every message. Thirdly, to conserve through the medium of the printed page the messages of men honored by our Lord in the service of the churches and denomination, where they are greatly esteemed." Many Southern pastors will recognize from former association the names of Virgin, Laws, Massee and Frazer, who have been pastors in the South. The sermons deal with the fundamental, doctrines and furnish some fine examples of doctrinal preaching in addition to the inspiration to be had in the truths set forth. J. B. WEATHERSPOON.

Life's Great Adventure: Prayer. By Solomon Cleaver. Published by Richard R. Smith. 163 pages. Price $1.50.

The Weapon of Prayer. By E. M. Bounds. Published by the Revell Company. 157 pages. Price $1.25.

Here are two new devotional books on the subject of prayer. One of them presents prayer as an adventure, the other as a weapon in the Christian warfare. Truly no one figure or half-dozen figures can compass the meaning of prayer in the Christian life. And modern Christianity needs a new baptism into the spirit of prayer. If these two little books are able to turn hearts from form to spirit, and from theory to practice, then their value is far above rubies.

Dr. Solomon Cleaver is a Canadian minister of more than fifty years' experience, a man of deep spiritual life who has imagination and is able to tell a story of experience effectively, as this volume shows. In the first part of his book he discusses prayer under four heads: "Why?" "How?" "What for?" and "the Consummation." In the second part he gives three

chapters to "What Prayer is and does." Hundreds of actual answers to prayer are related in brief compass to emphasize the author's appeal for spiritual devotion.

Dr. Bounds' was the author of a number of books on prayer. That this last one, his final plea for devotion in prayer, will be helpful to many readers, the following subjects give promise: The Necessity for Praying Men; God's Need of Men Who Pray; Prayerless Christians; The Ministry and Prayer; Prayer-Equipment for Preachers; etc.

We do not approach books like these critically. The range of experience in and through prayer is wide; men's spiritual adventures yield varying visions and they find varying degrees of power. We welcome, therefore, the testimonies of men like Dr. Cleaver and Dr. Bounds, and rejoice in the richness and wonder of the ministry of prayer in men who really pray. We ought to read books that tackle the intellectual problems involved in prayer, and books, also, that tackle the spiritual problems that hinder prayer, and challenge us to pray. These two books are of the latter sort. J. B. WEATHERSPOON.

The Fine Gold of Newman. Selected by Joseph J. Reilly. The Macmillan Co., 1931. 245 pages. Price $2.50.

In these pages are selections from the writings and sayings of Newman, selections from everything he wrote and from many of his sermons, addresses, etc. There is a great amount of toil and care involved in the production of such a book. Admirers of Newman will find a treat in reading—often in a single, brief paragraph—what Newman thought on the wide range of subjects to which he devoted his rather versatile mind.

One judges that the author of the book is a devoted Roman Catholic, and believes that he has dulled the keen interest the average reader might have by making the first "selection" from the very poorest and weakest reasoning that Newman ever did, viz., his reasons for becoming a Roman. In *that* paragraph the cardinal betrays a lack of insight, both as to history and to the

essence and nature of Christianity. Many of the selections, however, are free, seemingly, from Roman propaganda, and some of them have real literary merit and philosophic and theological content. To the student of history they all have value and interest because of their connection—in whatever relation—with a great movement and an interesting age in England. One feels that the author has done well a discriminating task for a specific purpose. F. M. Powell.

The Preaching Value of Missions. By Helen Barrett Montgomery. Published by the Judson Press. 166 pages. Price $1.00.

This is a practical book and ought to be read and heeded by thousands of pastors. It consists of a series of addresses to the students of Newton Theological Institution by Mrs. Montgomery who has done inestimable service in our country, and particularly among the Baptists of the Northern Convention, in the missionary cause.

There are six chapters, as follows: "Have Foreign Missions a Preaching Value"? Missions Central in the Old Testament"; "The Spirit of Missions is the Spirit of the New Testament"; "Christian History is Mission Hstory"; "The Neglected Field of Mission Biography"; and "Methods of Building a Missionary Church." There is included also a selected bibliography including choice books of missionary history in the various lands, biography and fiction; also books on world relations, world Christianity and literature on the local church program, and stewardship.

In the first chapter the author discusses six values of missionary preaching. In the four following chapters is a swift and yet masterly survey of the materials of missionary preaching, aboundnig in suggestiveness as to how this material in the Bible, history and biography can be made to stir human hearts, for to read the book is to have one's own heart stirred. The final chapter gives practical guidance in building up a missionary church.

The author makes a strong indictment of our pastors as she studies our present situation, an indictment that is all too true. But she has not stopped with indictment. She has made her contribution in this little volume toward a revival of missionary interest, knowledge and preaching,—if our pastors will only read it. J. B. WEATHERSPOON.

Rome and the Romans. By Grant Showerman. Illustrated. The Macmillan Co. 1931 (Sept.) 643 pages. $5.00.

"Did you know that a teacher in Pliny's time expressed disapproval of corporal punishment for schoolboys? That the ancient Roman wound his clock by filling it with water at sunrise, when the time was certain? That in some of the homes of the wealthy in ancient Rome, lead pipes in quite the modern fashion supplied the kitchen, the bath, and the various fountains with water? That the Romans carried unbrellas, fans, purses, and handkerchiefs? That a famous table in Cicero's house cost its owner the equivalent of $20,000?

After his examination of the Roman as he looked and moved in the round of personal affairs and in the varied life of his million neighbors in the city, Dr. Showerman tells about "Greater Rome"—the vast organism of land and sea reaching out to oceans and deserts and barbarian wilderness—Rome the Empire. The author punctuates his discussion of ancient Rome with penetrating comparisons with conditions to-day.

"Rome and the Romans" is for every one who wants to know this people whose character and institutions are at the foundations of our modern culture. It contains approximately two hundred illustrations."

This is the sort of book one will wish to have handy to supplement the more general histories. In this book the "common, every day" questions about the intimacies of Rome and the Romans are treated by an expert in the history of Rome, in the social, linguistic, economic and educational affairs of this remarkable people. This book has just appeared and, one be-

lieves, will be sought eagerly by all students of the ancient and modern world, and especially, in their relations to each other. The printing, binding and paper are of high order. All in all, it is one of the foremost new books of the day.

F. M. Powell.

Will America Become Catholic? By John F. Moore, Harper and Bros., New York, 1931. 252 pages. Price $2.00.

This is one of the most interesting and informing books produced in recent years. It is not a partisan volume. Although the author is not a Roman Catholic, he gets his statistics from and bases his conclusions upon figures and statements of leading Roman Catholic writers and publications. The author was for years connected with Y. M. C. A. work, which gives him a breadth and liberality that even the most broadminded denominational man could scarcely have. This has made it possible for him to write a book in a more objective way, and hence, to deal with the facts as they bear upon his thesis. The chapters are questions and answers to the very topics one wishes to know. The book is so good and so fair that even Roman Catholics can find little to criticise and can only bewail the truth set forth, unmistakably, that Roman Catholics are a decreasing force, rather than a great consolidated sect that may get control of America. This is a book that should be read by every American as it shows both what Roman Catholicism is and is not.

F. M. Powell

The Jew and His Neighbor. By James W. Parkes. Published by Richard R. Smith. 203 pages. Price $2.00.

"An intelligent understanding of the troublesome factors making for racial conflict is a necessary part of every thinking man's equipment to-day." In this volume those problems are given serious and thorough consideration, with full recognition

of the obstinacy of racial prejudice, and yet with a faith that with proper understanding of the nature and history of anti-Semitism it is not insurmountable. The religious, economic, political and racial elements of the problem are approached historically, and treated in a dispassionate and constructive manner. The author's conclusion is that "much of the task of the regeneration of the Jewish community and the elimination of those defects which give grounds for the accusations against them, must be done by Jewish effort, but at least there should be a recognition on the part of the non-Jew of his part in the responsibility for the creation of a community which we have seen to be particularly likely to show defects in its relation to its neighbors. There may be many steps which can only be taken by Jewish initiative, but the end of the road can never be reached without non-Jewish co-operation."

The study has had the praise of Jewish and Gentile readers both in England and America. It brings our prejudices into the light of facts. J. B. WEATHERSPOON.

Men Who Played the Game. By Archer Wallace. Richard R. Smith. New York, 1931. 127 pages. Price $1.00.

Dr. Wallace has written a number of excellent books for boys, e. g. "Boys Who Made Good", "Heroes of Peace", "Stories of Grit", "Overcoming Handicaps" etc., etc. This book is his latest, and one believes, his best book for its merit is not only literary, but history and inspiration as well.

The book contains fifteen stories of men who have played the game, generally under great difficulties, but also have enriched the entire world by their contributions, scientific, social, spiritual and heroic.

This volume was written largely for boys in the teen age, but there is real interest for the adult and the scholar. Who of us, man or boy, does not need to study again and again, the story of Roentgen and his discovery of Xray; of Kagawa, the "Japanese Apostle of Love"; of "Chinese Gordon"; the story

of Philip Sidney, the pride of England; of Louis Braille who "helped the blind to read", of Arthur Nash, and the "Golden Rule in Business", of Robert Raikes, of Frederick Froebel etc.?

If the proof of the pudding is in the eating, perhaps it should be said that the writer and his sons of teen age are equally enthusiastic in commending the book for sheer interest, for information and inspiration. F. M. POWELL.

Fraternal Sermons and Addresses. Edited by G. B. F. Hallock, D.D. Published by Richard R. Smith. 259 pages. Price $2.00.

Five Thousand Best Modern Illustrations. Compiled by G. B. F. Hallock, D.D. Published by Richard R. Smith. 770 pages. Price $1.00.

Dr. Hallock might be named chairman of the committee on homiletical aid. He is constantly bringing to the hands of preachers material to make sermonizing easier, and does a great service except in those cases where his spring boards are used for crutches, which would no doubt be regretted by him as surely as it would be disastrous to the preacher and his congregation. The first volume is a collection of sermons and addresses which have been delivered to fraternal orders on various occasions, supplemented by additional illustrations, poetic quotations, outlines, yes, and prayers appropriate for special occasions.

The second volume is an encyclopaedia of illustrations and anecdotes, more than 5,000 of them on many subjects and from many fields. "Every conceivable need is copiously provided for, and a through index puts the invaluable material of the book immediately at the command of those who keep it on their reference shelf". This valuable collection is a new edition at the low price of only one dollar. J. B. WEATHERSPOON.

IV. THEOLOGICAL AND PHILOSOPHICAL.

The Growth of the Idea of God. By Shailer Mathews, D.D., LL.D., Dean of the Divinity School of the University of Chicago. New York, 1931. The Macmillan Company. 237 pages. $2.50.

The word *'God'* probably stands for exactly the same complex of ideas in no two minds in the world—nor the corresponding words in languages other than ours. Nor does the term have an established constant content in any group or any experience. That were quite impossible. There can be in it central ideas that unite in what may be called the core of the idea around which the changing complexes of ideas gather—provided still one does not think of this core as itself unaffected in the process of accumulating and changing content of the total idea.

Dean Mathews has undertaken to trace the growth of this content within Western civilization. As would be expected his is a historical and social study. It begins with an outline presentation of "Social Patterns and the Idea of God." It proceeds throughout on the assumption of social evolution, proceeding through various forms of social behaviour, producing social patterns, each making place for an idea of God such as is possible and useful for it. There is historical continuity in social evolution and so there is growth in the idea of God. This growth is traced with wide learning and much cogency of reasoning.

Of course one must approach the Western history through the Hebrew history of the idea. A profound study of the ground of this *'must'* might prove very useful in getting toward the bottom of the process. To Dr. Mathews' mind "the development of the idea of God is more important than its origin", with which in all surface study one can hardly agree. If one think—as he is thinking here—of the crude concepts of primitive peoples it is sufficient to say the growing idea "is its own answer to the charge that religion is superstition." If, from another

important angle, one think of origin, not as a point and form of beginning, but as itself a continuous process, we come upon something not to be ignored if we would have a complete view of the process. Here is a limitation—not at all difficult to understand—in Dr. Mathews' able and valuable tracing of this development. If there is an element of revelation—unblushingly to employ the term, even in this day—in the initial and in the continuous origin of the idea of God we cannot treat the process adequately, however learnedly, without attention at every point to this factor.

One does not at all mean to discount—far less to discredit—the truly splendid work of Dean Mathews by what is here suggested. It did not fall within his purpose to handle this aspect. The reader will need to introduce this at each epoch in the advance of the idea if he is to get a full view. It is always difficult in an age demanding 'scientific' presentations to use the divine factor in a study of human experience; for it introduces an 'imponderable', and imponderables are repugnant to completeness of theory and statement. If one keeps this in mind he may gain relative completeness without deluding himself with any notion of finality. And no man would be more averse to 'finality' than the author of this book. All the way through it is evident that he is aiming to justify the validity of the God-idea in the thought patterns of our own age. This statement (definition?) will illustrate: "God is our (Christian) conception, born of social experience, of the personality—evolving and personally responsive elements of our cosmic environment with which we are organically related' (p. 226). The conclusion of a notable line of study indicate the motif of the undertaking, as an effort to give validity to the idea of God in current ways of thinking in the circles of the schools and the intelligentsia. "Thus the outstanding fact that emerges from the history of the growth of the idea of God is that of a personal concept of the personally responsive activity in a cosmic environment from which humanity has come and on which it is dependent . . . the personal organic relationship of men with environing activity as established by the use of some co-ordinating personal

pattern, is as real as man's relationship with things of sense. The conception of God is no more illusion than the scientist's conception of the electron. . . . . In the struggles of life for higher social and individual goods, men are enabled by the use of a personal pattern to set up personal adjustment with those personality-producing activities of the cosmos by which they are evolved and on which they depend. . . . . We are not comrades in doom but children of hope. We are organically one with those cosmic activities we know as God." (Wouldn't Barth make short work with this?) Now all this may seem a long way from a prophetic "Thus saith Jehovah", and from Paul's, "I know him in whom I have believed"; yet, if it be humbly appropriated in the faith of a mustard seed, it may, for some who grope in the wilderness of a bewildering cosmos that has still much of chaos within our horizons, prove an encouraging word toward agreement with Paul that 'in God we live and move and have our being', and may help on to the closet with Jesus where one may confidently say to God, "Our Father."

W. O. Carver.

An Anthology of Modern Philosophy. By Daniel Sommer Robinson, Professor of Philosophy, Indiana University. New York, 1931. Thomas Y. Crowell Co. 836 pages. $4.50.

"This sourcebook, covering the period 1500 to 1900, contains selections from thirty-two oustanding philosophers. Much of the material is nowhere else available in English and all of it is especially prepared for student use. The book is a veritable one-volume library of modern philosophy."

The "Anthology" is a great factor in the equipment of modern educational method. Nowhere is it more valuable than in the study of the history of Philosophy. Some time ago we had the privilege of welcoming Dr. Robinson's "Anthology of Recent Philosophy". This new volume will be of great service to students and will make far more effective the work of teachers of the subject. Here are not merely brief extracts, such as

we find in some Anthologies, but fairly full discussions of central questions in the thinking of thirty-two of the leaders in the field of Philosophy, from Bruno to Edward Cairo. An appendix gives very important, if very brief, biographical sketches of the thirty-two with bibliographies.

The selections are arranged in a scheme which presents the author's outline of the progress of modern philosophical thought, as follows:

I. The Break with Aristolelian Scholasticism and Emergence of New Philosophies.
II. The Origin and Development of Rationalism.
III. The Origin and Development of Empiricism.
IV. The Critical Philosophy and its Offshoots.
V. The Anti-Metaphysical Philosophies.

The "conspectus" carries also a sub-list of twenty-two terms by which Dr. Robinson characterizes the work of the philosophers, terms rather appropriately applied, but which one wonders whether all the philosophers to whom they are applied would accept.

The numbers of selections from each philosopher naturally varies, from one in the case of several, all the way to eight from Kant. The names of the translators of other than English writers are given. It is a volume to be grateful for.

W. O. Carver

Common Objections to Christianity. By C. L. Drawbridge, M.A. Samuel R. Leland, New York. 278 pages. Price $2.50.

This worthy book also contains "a survey of the leaders and literature in the conflict between Christianity and its opponents," by Edwin Lewis, Prof. of Syst. Theol. and Philosophy, Drew University.

This is an excellent example of the right sort of Apologetics. It is different, it is fresh, it is sympathetic. There is nothing puerile or "special pleading" in its pages. The author, a secretary for the Christian Evindences Society, has preached Chris-

tian Doctrines to Hyde Park crowds. Here he has been "heckled", as is common there, by every sort of question and interruption, and out of twenty-five years of such experience and activity, coupled with intense study of all related subjects, the author has produced a great work, dealing with what he has found to be "common objections to Christianity."

The book is divided into sixteen chapters. Of necessity there is some repetition, but there is never a dull moment. One feels the flash and clash of life, interested persons. There is no place in the world quite like Hyde Park. Very few can stand up bravely under its welter of confusion and, at the same time "keep sweet" in meeting partizan, generally bitter and more often borrowed or "half-baked" ideas and arguments. But in this book is found poise, sympathy, grasp and deep insight together with manifest desire to bring Christian Peace and Certainty as well as dispel the common objections. This is rare work, discriminately wrought. F. M. Powell.

Humanistic Logic: For the Mind in Action. By Oliver L. Reiser, University of Pittsburg. New York, 1931. Thomas Y. Crowell Co. 326 pages. $3.00.

"In this new approach to an age-old science an attempt is made to integrate logic and life, by relating the thinking process to other human problems and conduct. It is a restatement to meet modern conditions."

I confess to an initial impulsive prejudice against the title. Logic is logic and our humanists, as a rule, are not particularly well acquainted with it. If they are now to try to justify their indifference to it, I am opposed to their appropriating the name. And this book starts off in a way to strengthen my fears. Then when I see a chapter headed, "The Evolution and Future of Logic" my logic asserts itself by saying there can be no such thing as evolution of Logic. There may be evolution in the minds that apprehend and use Logic, but even that is an inaccurate use of the term "evolution."

Still I am a bit too rational (logical), I hope, to permit a prejudice to prevent my finding out what is in a book; and so I plunge in—and on. The upshot is that I find a very fine work, applying the essential principles of reasoning to the modern materials of reasoning. It reveals a very clear thinker who can say what he thinks so clearly that I who read him may understand and must assent or resist to my own heart.

The author's work will help to see why many of the moderns react against the rules of logic and how important it is for them to observe them. The relations of inductive and deductive reasoning are admirably presented. Anything that can bring more rationality into the confused mass of modern writing and speaking that goes under the proud name of thought is welcome. For that reason this book is very welcome, even if it does close with a quite needless paragraph apparently encouraging a non-theistic view of reality. W. O. Carver.

The Harrowing of Hell. A Comparative Study of an Early Christian Doctrine. By J. A. MacCulloch, D.D. T. and T. Clark, Edinburgh, or Scribners, N. Y., for this country, 1930. 352 pages. Price $3.50.

This is a most unique book, while highly critical, in the correct sense, yet a thrillingly interesting account of the so-called "Doctrine of the Descent." Besides additional notes, Bibliography, etc, the book is divided into twenty chapters, each one of which is a gem.

It is practically impossible in a brief notice to indicate the vast amount of scholarly toil that has gone into the production of this superb work. The quotations alone, hundreds of them from books inaccessible to the average student are worth many times the price of the book. Mythology, in its multiplicity of forms and races, is treated, but treated as mythology.

There is an excellent freedom and a stimulating fairness in dealing with this subject, touching as it does, the most intimate part of our lives and loves. This is the only book one knows which treats the doctrine of the "other world" broadly and

fairly, and yet with poise and Christian sympathy. Don't let the title—a perfectly good and familiar term—keep you from reading and studying one of the most interesting and informing volumes to be found. Dr. MacCulloch has done a remarkable piece of history. F. M. Powell.

Coming to Terms With the Universe. Edwin McNiell Poteat, Jr. New York, 1931. Association Press. 85 pages.

Mr. Poteat designates his lectures in a sub-title, "A Study in the Philosophy of Religion for the Semi-sophisticated." It contains three lectures given at Blue Ridge under auspices of the Graduate school of the Y. M. C. A. The topics are coming to Terms I, with the Physical Universe; II, With the Moral Universe; III, with the Spiritual Universe.

It is a taking title and scheme and is handled with great cleverness, insight, knowledge and, that rare thing, thought. If there is a better little book for the puzzled but inquiring mind of the oncoming generation and for such as think they have arrived but can't say what they have found, I am not acquainted with it.

If it be not presumptuous I would join Prof. Wm. Lyon Phelps in vigorous and unhalting commendation of this little book to those who are in the dark and wish honestly for some lights along the way. W. O. Carver.

What Students Can Believe. Arranged by Elmore McNeill McKee. Published by Richard R. Smith. 138 pages. Price $1.60.

In this volume is a selection of ten sermons preached in the Yale University chapel, which are representative of the kind of preaching the students of Yale have the privilege of hearing from their distinguished visitors. The majority of the sermons are by men who are engaged primarily with youth in university or seminary, and reflect the attitude of these leaders toward the

moral and spiritual problems of present-day students. But apart from these sidelights the sermons themselves bear messages on intellectual, ethical, social, and devotional subjects that should be helpful to all leaders of youth.

The sermon by Dr. Coffin, "To God Through Christ", and that of Dr. Buttrick, "The Unknown God," make a strong appeal for faith in Christ. There is real challenge also in Dr. Angell's discussion of "Contemporary Youth and the World of Religion and Morals", and Dr. Little's sermon on the "Obligation to be Intelligent," to mention no more of these excellent sermons. J. B. WEATHERSPOON.

V. MISCELLANEOUS.

Snowden's Sunday School Lessons, 1932. By Dr. James H. Snowden. The Macmillan Co., 1931. 390 pages. Price $1.35.

This is the eleventh annual volume of Dr. Snowden's practical and illuminating expositions of the International Sunday School lessons. To one who has used these helps and has reviewed them for years the temptation is strong to give his own "personal testimony" of the real help, profound blessing and stimulating suggestion which he has received. One must add that he not only uses these volumes more than all other expositions but that he keeps them filled, as to their respective years, and often turns to them for additional suggestion and stimulation in his devotional life. One has not yet found false suggestion, unsympathetic treatment, destructive comment or partisan pleading in lesson or volume. Every lesson is a fresh and finished product. Each outline is unique, and each discussion is a gem of pure radiance. The wide awake teacher will find, often in a single sentence, the fruits of years of study by one of the most scholarly and sympathetic preachers of this generation. Get Snowden's Helps for 1932. F. M. POWELL.

Buddhism in India, China and Japan: A Reading Guide. By Clarence H. Hamilton, Ph.D., Professor of Eastern Philosophy in the College of Missions at Hartford Seminary Foundation. University of Chicago Press, 1931. 107 pages, paper $1.00.

This Reading Guide to a study of Buddhism in these three countries is fully outlined and references are made to most of the essential literature. The detailed outline is marred in its annotations by frequent use of division numerals when there is no division, e.g. (1) with no (2), *a* with no *b*. It is a poor system and would confuse inexperienced students. One misses authorities here and there in the references. On the whole it is splendidly done and any one who follows it will learn Buddhism, except the Thibetan type. Some appraisement of sources and authorities where they are numerous would help in selecting where the student can use only a few. W. O. Carver

Communing With Communism. By William Lepphard. The Judson Press, 1931. 153 pages. Price $1.50 net.

This is an interesting little book, the result of much study by the author on Russia, as well as a little travel in Russia in 1930. The author fully recognizes that in so vast a country, with its multitudes of people and its confused and confusing and conflicting attempt to bring some order out of so much chaos, that no one can speak authoritatively from "first hand" experiences out of a few weeks' travel even under the best circumstances. However, being a long time student of Russia, his observations are "backed up" not only by his own vivid and well expressed conclusions, but also by the best and most recent writers along similar lines.

It is the sort of book one wishes to read at a sitting, and then return to again and again for refreshment, inspiration and comparison. The author sees the naked contents of present Russian life, but does not see that only. Even the worst phases, and the best are had, he sees to be possibilities for better days,

as well as potential calamities for the rest of the world. One scarcely can thnik of a more admirable volume for the average thinking American to sit down with on any day or evening. The spirit and tone are excellent. It is a real contribution.

F. M. Powell

The Portrait of A Carpenter. By Winifred Kirkland. 1931. Chas. Scribner's Sons, New York. Pages 248. Price $2.00.

Miss Kirkland has tried to reproduce the early environment of Jesus in his youth when he followed the carpenter's trade. She has done it with some skill and sympathy, though largely imaginative. It is hardly possible to do it with complete success. If one fails to allow for the supernatural element in the birth of Jesus, he is sure to fall short. A. T. Robertson

Pilate's Three Questions. By the Rev. J. D. Jones, M.A., D.D., Minister of the Richmond Hill Congregational Church, Bournemonth. Richard R. Smith, Inc., New York, 1931. 50 pages.

In a Word of Explanation the publishers write that they "have thought it advisable to issue in inexpensive form, the following section from "Watching the Cross" by J. D. Jones." It is a presentation and discussion of the three questions put to Jesus by Pilate, "Art Thou a King Then?" "What is Truth?" and "Whence Art Thou?" The treatment is intriguing in its suggestiveness. It seems to the reviewer that the author in his attempt to be just to Pilate overstates the case for Pilate. "Of the whole crowd," says the author he (Pilate) was the only one who strove to do the right." Again, "He had a vivid sense of the greatness and goodness of Jesus and he struggled hard to do the right thing." Yet withal this little book is very much worth reading. It will help honest seekers to find the answers.

W. Hersey Davis.

Great Days of the Last Week. By B. H. Bruner. Richard R. Smith, Inc., New York, 1931. 87 pages. $1.00.

This small volume contains "brief studies dealing with the last week of our Lord's earthly life": Toward Jerusalem, Popularity and Opportunity, Loneliness and Betrayal, Trial and Denial, Rejection and Seeming Defeat, Victory and Vindication, The Church Follows On. Historical continuity of development is maintained. The thought is clear and the style excellent. It stimulates the mind and touches the heart. The last chapter is very good, especially in its discussion of the problems and movements of to-day in the light of Jesus' teaching and experience.

W. Hersey Davis.

Miraculous Healing. By Dr. Henry W. Frost. Richard R. Smith, New York, 1931. 175 pages. Price $1.50.

This is the best and sanest book of the kind one has found. It is a fine and fearless combination of personal experience and observation, scientific investigation and sympathetic and scholarly study of the Bible as God's Word. The title of his book is chosen with insight as the author believes that all healing is divine, but not all is miraculous. There is ample evidence of wide study; there is fine balance displayed in pointing out the false and the true; a full recognition of the invaluable use of means, as well as pungent suggestions as to why God does, and at times, does not miraculously heal. Many of the claims of "Divine Healers" are discussed, their truths recognized, but their fallacies set forth. One feels the beat of a great Christian heart and the impact of a clear, trained mind as one studies the pages of this delightful little volume. One could wish that this volume might come to the attention of all those who are seeking health and happiness from whatever source.

F. M. Powell.

Brief Mention.

In 1816 The American Board founded what they named the Bainerd Mission to Cherokee Indians and conducted it for twenty years until the Indians were removed across the Mississippi. The location of the old mission, almost forgotten, now lies largely within the limits of Chattanooga, Tenn. Accidentally Mr. Robert Walker, who was reared within two miles of the Mission station but never heard of it until a dozen years ago, became interested in it. He interested United States Senator Newell Saunders, who financed the preparation of the story which Mr. Walker has produced from the extensive original records and correspondence preserved in the archives of the Mission Board in Boston. The attractive volume of 340 pages is entitled **Torchlights to the Cherokees** and is published by the Macmillan Company at the price of $3.00.

Another American missionary volume is "A Life Story of John Mason Peck" under the title **Vanguard of the Caravans.** Coe Hayne has written a number of valuable volumes on American Home Missions. In Peck he has a pioneer Christian missionary of foremost rank, with whom he deals with the enthusiasm of one with a pioneer imagination and a sense of historic values. There are 157 pages besides fourteen pages of photograph illustrations. **The Judson Press** publishes it at $1.00. It is of especial interest in this centennial year of Peck and Going.

All who know missions in China know of the Goforths—Johanathan and Rosalind. They have made no little stir in North China and Manchuria in the more than forty years of their service. In **Miracle Lives of China** they have set down numerous stories of remarkable conversions with which they have been related in China. The term **miracle** here means marvelous and applies to spiritual and personal achievements which are explicable only in terms of the energy of the Holy Spirit. **Harper and Brother** are the publishers. There are 157 pages, the last seventeen being devoted to General Feng, the story being called "an unfinished sketch". The price is $1.50.

Gerald Stanley Lee—and I'll amuse him by insultingly admitting he's no **old** friend of mine—has perpetrated a title on the public which the publisher—**Richard R. Smith**—has justified by putting the author's picture on the face of the jacket. **The Heathen Rage** purports to tell "how we heathen feel about those who try to make us true, beautiful and good" and it says a lot of very worth-while things that are some-

times a good deal more than half true, and that will be wholesome for doctors, lawyers, preachers and artists to read even if they don't fully agree with Mr. Lee that he can tell us all just what is the matter with us that we aren't worth more to the world. Really the book is a shrewd discourse on Mr. Lee's hobby of coördination—self-coördination—as the key to conversion and deliverance, to the assertion, as one may say, of one's freedom. It is an engaging book of 342 pages for $2.50.

Thinking that it might "be useful at the present time to bring together a collection of passages designed to illustrate the essential unity of religious, philosophic and poetic thought as expressed in ancient and modern literature" calculated to promote "the alliance between religion . . . . and rationality', Vivian de Sola Pinto and George Mell Wright made an anthology to which they gave the title **The Tree of Life** which the **Oxford University Press** have issued from New York. There are 540 selections from almost 200 authors.

Michael Pupin writes a brief Foreward to a symposium on Science and Religion, being the twelve radio "talks" broadcast in Great Britain at the end of 1930 by as many distinguished men. They include Eddington, Streeter, Julian Huxley, Jacks, etc. It is issued by Scribners in 175 pages at $1.75.

Another symposium that must prove of first class interest and importance has been edited by Professor D. C. Macintosh for Macmillan's, with the purpose of giving authoritative exposition of **Religious Realism.** Fifteen authors have contributed, all American professors. The volumes run to 502 pages and costs but $3.00.

Professor Miller Burrows of Brown University gives us fresh "personal sketches" of nine **Founders of Great Religions"** for which he wrote brief chapters of **Introduction** and **Conclusion,** making altogether 247 pages to which Scribner's have given a good presentation in a volume for $2.00.

Meeting the Challenge of Modern Doubt is a task often undertaken these doubting days when men are learning new meanings of faith. Dr. James Gordon Gilkey is the author of one of the latest, published by Macmillan in easily readable style, 250 pages $2.00. This book will come in for fuller notice in January, as may some of the others to which I am able now to give only these brief notices.

W. O. Carver.

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